FOVRE TREATISES,

TENDING TO DISSWADE ALL CHRISTIANS from foure no leſſe hainous then common ſinnes; namely, the abuſes of Swearing, *Drunkenneſſe, Whoredome, and Bribery.*

WHEREIN THE GREATNESSE and odiouſneſſe of theſe vices is diſcouered; and *the meanes and remedies, which may either* preſerue, or weane men from them, *are propounded.*

WHEREVNTO IS ANNEXED a Treatiſe of Anger.

By IOHN DOVVNAME Batcheler in Diuinity, *and Preacher of Gods word.*

ESAY 58.1.

Crie aloud, ſpare not, lift vp thy voice like a trumpet, and ſhew my people their tranſgreſſions, and to the houſe of Iacob *their ſinnes.*

AT LONDON
Imprinted by *W. Hall* and *I. B.* for *Michaell Baker*, and are to be ſold at his ſhop in Pauls Church-yard, at the ſigne of the Greyhound. 1613.

TO THE RIGHT HONORABLE, IOHN, LORD HARRINGTON, BARON OF EXTON, AND TO THE NOBLE AND VERTVOUS LADIE his wife: I. D. wisheth all increase of grace, and true honour in this life, *and eternall happinesse and blessednesse in the life to come.*

IF euer there were a time (Right Honourable) wherein Gods Ministers should crie aloude, and lift vp their voice like a trumpet, to tel the people of their transgressions, and the house of *Iacob* of their sinnes; then surely it is now in these our daies, and in this our land. For howsoeuer the light of the Gospel hath for many yeeres clearely shined among vs, shewing vnto vs the way of righteousnesse, in which we walking may attaine vnto happinesse; and the manifold by-paths of error and sinne, to the end we may auoid them; and though we haue had Gods faithfull Ministers, sometimes piping vnto vs the sweet tunes of the Gospell, to allure vs vnto holy obedience; and sometimes thundring out the dreadful sound of Gods feareful iudgements due to Esa. 58. 1.

ſinne, to reſtraine vs from running on in wicked courſes; yet there is little reformation and amendment, but rather we are growne from ill to worſe, and waxe euery day more ſecure and ſenſual in our ſinnes. And becauſe men haue not imbraced and loued Gods truth, nor ſubmitted themſelues to bee ruled with this ſcepter of his kingdome; therefore many are giuen vp of God to their owne filthy luſt, and to a reprobate minde, and through the hardneſſe of their hearts, al the meanes of their conuerſion and ſaluation become not onely vneffectual and vnprofitable, but rather cauſe them to bee more obdurate in their ſinnes. The reſplendent light of the Goſpell doth make them more blind, ſo as they goe groping in ignorance euen at noone daies; the ſound of the word, and loud cries of Gods Miniſters in their eares calling them to repentance, doe make them more deafe to all inſtruction and admonition; the comfortable beames of Gods gracious promiſes ſhining vpon their hearts, doo not ſupple and ſoften them, but rather make them more hard and obdurate; and as the Apoſtle ſpeaketh, the word of God, which in it owne nature is the
a Cor. 2. 16 ſauor of life vnto life, becommeth vnto them the ſauour of death to their deeper condemnation. And as this is the ſtate of all them who haue ſold themſelues to worke wickedneſſe, and lie frozen in the dregs of their ſinnes; ſo euen the better ſort who haue giuen their names vnto Chriſt, haue beene ſo intoxicated with the ſweete cups of proſperity, and through long reſt, peace, and plenty, haue ſo ruſted in their corruptions, that it is to be feared, they will not recouer their ancient purity and brightneſſe, vntill the file of affliction with an heauy hand hath come often ouer them.

them. But neither the crying ſinnes of thoſe who are notoriouſly wicked, nor yet the groſſe corruptions of ſuch as make profeſſion of religion, doe cauſe the ſtate of our land to bee ſo dangerous and almoſt deſperate, as the nice wantonneſſe of ſinne, which maketh it impatient of the leaſt touch; for howſoeuer it is in it ſelfe of the moſt ſlauiſh nature, yet is it ſo backed in theſe times with the numerous multitude of offenders, and ſo countenanced and befriended by men of beſt quality, and greateſt power, that it is growne to be a matter farre more dangerous to reproue ſin then to commit it, eſpecially when it is cunningly acted, and plainely reprehended. Gods ſpirituall Chirurgions may indeed in theſe times make as many corraſiues as they will, but if they loue their peace and life, they muſt take heed that they doe not apply them; for patients wounded with the ſores of ſinne, when they admit them to the cure, hold the dagger of reuenge in their hands, ready to ſtab them, if they but touch them to the quicke. And therefore needs muſt theſe impatient patients feſter in their corruptions to the very death of body and ſoule, ſeeing they will by no meanes indure to haue their wounds ſearched. Neuertheleſſe all this muſt not daunt and diſcourage thoſe whom the Lord hath called to the function of the Miniſtery, from the performing of their dutie, but the more dangerous and deſperate their ſtate is who are committed to their charge, the more earneſt and diligent ſhould they ſhew themſelues in ſeeking their preſeruation. For they ought to preferre the ſpirituall health of thoſe who are by God committed to their cure, before their owne temporary life; and being appointed the Lords watchmen, the

more ſecurely the people ſleepe in ſinne, the louder muſt they crie till they haue awakened them, when they ſee Gods iudgements approching and ready to ſeize vpon them: otherwiſe the people ſhall die in their ſinnes, but their bloud ſhall be required at the watchmens hands. The conſideration of which duty, and the intire loue which I beare to my deare country, hath made me willing, whom the Lord hath vouchſafed this great and excellent calling, to beate downe, as much as in me lieth, foure capitall ſins of this land, prophane Swearing, beaſtly Drunkenneſſe, filthy Whordome, and corrupting Bribery; both becauſe they are ſo odious and abominable in Gods ſight, that they make our whole country liable to his wrath, and to ſtand indangered to the fearefulleſt of his iudgements; and alſo becauſe I perceiue that they are not in the wane, but in the increaſe; and that like fretting cankers, they ſpread further and further in the body of our State; ſo that if thoſe members which are already infected bee not either cured by Gods Miniſters, or cut off by his lawfull Magiſtrates, it is to be feared that theſe ſores of ſinne will grow deſperate, and paſt hope of any cure. The which my poore labours I deſired ſhould offer themſelues vnto the publike view vnder the ſafe-guard of your honorable patronage, beeing mooued thereunto both by mine owne loue, and your fitneſſe: my loue towards your Honours, being chiefely grounded vpon your loue towards God, and to his true religion, ſhewed both in your holy profeſſion and Chriſtian practiſe, hath imboldned me to leaue vnto the world this perpetuall teſtimony of your worth, and my good will; and maketh me beleeue, that theſe my workes ſhrow-

Ezech. 33.7.8

ded

ded vnder your names ſhal find with you kind acceptance, not vpon preſumption of their worth, but becauſe it is the nature of loue to cauſe a man hopefully to expect for correſpondency of affection in them whom it loueth, though there be almoſt no proportion in deſert. Neither could I find fitter patrons for treatiſes of this nature; for who are more fit then the vertuous and religious to defend and countenance ſuch diſcourſes as tend to the vpholding and aduancing of vertue and pietie, and to the ſuppreſſing and beating downe of vice and wickedneſſe? and who are more able to daunt the courages of the vicious and malicious, which are daily ready to wreck their ſpight vpon thoſe who inueigh againſt their darling ſinnes, then they, whoſe vertuous diſpoſition is both graced and ſtrengthened with honour and eminency of place, and alſo with the gracious fauour of our dread Soueraigne? As therefore I haue reſpectiuely dedicated theſe my labours vnto your Honours, ſo accept them with your wonted kindneſſe, and vouchſafe them at your leaſures your peruſall, and me your honourable fauours; ſo ſhall I be more and more boũd to pray vnto the Lord, that he wil grant vnto your Honors a daily increaſe of grace and true gonor in this world, and eternall glory and happineſſe in the world to come.

Your Honours in all humble dutie to be commanded,

IOHN DOVVNAME.

TO THE CHRISTIAN READER.

CHriſtian Reader, I haue endeuoured to diſcouer and lay open the vglie filthineſſe, and hainous wickedneſſe of foure ſinnes, wherewith our land is much corrupted and defiled; namely, the abuſes of Othes in vaine ſwearing and impious forſwearing, Drunkenneſſe, Whoredome, and Briberie. I am not ignorant how diſtaſtfull theſe diſcourſes will be to their palats, who haue alreadie reliſhed the ſweetneſſe of theſe ſinnes, and doe ſtill nuzzle them in their boſomes, as their deareſt darlings. But I haue alreadie learned, that if it bee the chiefe end of my labours to pleaſe men, I ſhall but thereby get this teſtimonie vnto mine owne conſcience, that I am not the ſeruant of Ieſus Chriſt: yet may I truely ſay thus much for the anſwering of all cauils and calumniations, that I haue not willingly intended to diſpleaſe any man, but haue laboured to aduance the good of all. For God and mine owne conſcience can beare mee witneſſe, that I haue not in any ſpleneticke and ſatyricall humour, aimed at the diſgrace of any mans perſon, profeſſion, or calling, but haue had mine onely quarel againſt their ſinne, nor yet diſcouered their nakedneſſe that they may be laughed to ſcorne; but that themſelues taking notice of it, may hide it, and turning from their ſinnes by true repentance,

tance, may escape those iudgements which they haue deserued in the daie of Gods visitation. If any notwithstanding my iust apologie shall yet take exceptions, they shall but by their kicking shew that I rub on their sore, and by their complayning manifest their guiltinesse; for in particular I accuse none, who doe not stand accused before God, by the testimonie of their owne consciences. And these of all others haue least cause to be offended, seeing if at all I handle them roughly, it is not to hurt, but to cure them of their wounds of sinne, which otherwise might fester to their destruction. And thus praying that these and all other my labours may tend to Gods glorie, and the saluation of his elect, I commend thee to Gods protection, and vnto the word of his grace, which is able to build thee further, and to giue thee an inheritance among them which are sanctified. *From Lothburie in London the thirtith of October. Anno Dom.* 1608.

Act. 20. 32.

Thine in the Lord.

I. D.

A TREATISE OF SWEARING: WHEREIN IS SHEWED THE LAWFVL VSE OF an oth, and also the diuers abuses thereof, both by vaine swearing, and impious forswearing.

CHAP. I.

What an oth is, and of the diuers formes, ceremonies and ends thereof.

ALthough it is not my purpose, in this my discourse of swearing, to intreate copiously and fully of the doctrine of othes, and of all questions coincident thereunto, which would require a larger tractate, then one so bounded within the straits of time, and distracted with multitude of businesse can conueniently publish; and is not so necessary, because many others haue excellently and happily laboured in this argument; but principally to speake against the abuse of othes, by vaine swearing and impious forswearing, whereby the glorious name of God is exceedingly dishonoured in our times: yet forasmuch as contraries compared and opposed doe best illustrate one another, and lest together with the lawlesse abuse, I should seeme to take away the laudable and lawfull vse of swearing; I will briefly touch the principall points of this common place, and especially those which make way to that discourse of vnlawfull othes, which I chiefly intend. §. *Sect.* 1. *The maine scope of this treatise.*

§. *Sect.* 2. *What an oth is.*

And first to begin with the generall definition: *An oth is a religious and solemne attestation of Gods holy name, whereby we innocate him as a witnesse and surety to confirme the truth of our speech, and as a Iudge to punish vs if we speake falsely.*

Of this there are diuers formes, and diuers ceremonies. In repect of the diuers formes, an oth is either simple & direct, or compound and indirect. Simple, when as we plainly and directly call God to witnesse. So the Apostle, Rom. 1. 9. *God is my witnesse whom I serue in my spirit.* &c.

Rom. 1. 9.

Compound, when as there is a praier or pawne annexed. The praier annexed to an oth is either the desire of some good; as, *So God helpe, saue, or prosper me:* or the imprecatiō of some euill if we sweare falsely, as, *God doe so, or so vnto me,* if I doe not speake the truth. So also in our othes we sometimes pawne and pledge vnto God those things which are deere vnto vs, as it were sureties of our truth; as, *By my soule, by my faith,* &c. that is, I pawne my soule & faith vnto God, for the confirmation of this truth So *Ioseph* swore by the life of *Pharaoh*, Gen. 42. 15. and *Paul*, 1. Cor. 15. 31. *By our reioycing which I haue in Christ Iesus our Lord, I die daily.*

Gen. 42. 15. 1. Cor. 15. 31.

§. *Sect.* 3. *Ceremonies & rites vsed in swearing.*

The ceremonies vsed in swearing haue bin diuers in diuers times. In *Abrahams* time when they took an oth they lifted vp their hand towards heauen; thereby signifying that they swore by him whose throne was seated in the highest heauens. The like ceremony was vsed by the Angel, Dan. 12. 7. So also inferiours in the same time swearing vnto their superiours and Masters, put their hand vnder their thigh, by which ceremony they signified their subiection, and that they bound themselues to perpetuall seruitude, if they did not speake truly.

Gen. 14. 22. *Aben. Ezra.* Gen 24, 2. & 47, 29

In *Salomons* time when as they took an oth they touched the Altar, the which ceremony was also vsed amongest the Gentiles; whereby was signified that they did call him to witnesse who was worshipped with sacrifices offered vpon those Altars.

1. King 8, 31.

The Iewes when they solemnly swore by Gods holy name, vsed to touch the Bible, the which ceremony is also in vse in these times; whereby is signified that they call him

as

as witneſſe, who is the author of theſe holy Scriptures; and that as the contents of this holy booke are of vndoubted and certaine truth, ſo that which they deliuer is of like nature, and free from all vntruth and falſhood.

And thus haue I briefly ſhewed what an oth is, together with the formes and ceremonies thereof. Now the ends why it was inſtituted and ordained, were firſt and principally that God might be glorified, when as by an oth he is appealed vnto as the ſupreme Iudge of heauen and earth, and his omniſcience, truth, iuſtice & power is acknowledged. Secondly, that truth and iuſtice might be maintained and preſerued in things ſecret and vnknowne: for when all other arguments and reaſons are wanting to demonſtrate a waighty and neceſſary truth, then God, who is the ſearcher of the heart and reines, the patrone of truth and reuenger of falſehood, is inuocated as a witneſſe aboue all exceptions. Thirdly, an oth was ordained to maintaine truth, peace, concord and iuſtice, and to put an end to all doubts & controuerſies, as the Apoſtle ſheweth, Heb. 6.16. For we can haue no further appeale when as the matter hath beene decided before the ſupreme Iudge of heauen and earth; neither can we bring any ſtronger argument for proofe, then when we produce God as our witneſſe to giue teſtimony to our ſpeeches, who is the alone ſearcher of the heart and ſecret thoughts. And therefore an oth is fitly called the greateſt proofe amongſt men to confirme their ſpeeches, and the Chriſtians racke, wherby though he be the Lords freeman, he may neuertheleſſe be inforced to confeſſe any hidden truth. And laſtly, for the common good of mankind, both of our neighbours, and alſo our ſelues: for our neighbours haue good and benefit by our othes, when as therby they are perſwaded to beleeue a neceſſary truth, or when their right is defended, and their good name preſerued from ſlanders and falſ imputations; in which reſpect alſo the benefit of our oth redoundeth to our ſelues, when either our owne name or right is called in queſtion, we wanting other reaſons and meanes to maintaine them againſt iniury and iniuſtice.

§ *Sect. 4.* *The ends of an oth.*

Heb. 6,16

Plutarch. Rom. quæſt.

Chap. II.

That it is lawfull to take an oth, contrary to the doctrine of the Manichees and Anabaptists.

§. *Sect.* 1. *That all maner of swearing is not condemned.*

NEuertheleſſe, howſoeuer a lawfull oth is the ordinance of God, & a part of his worſhip, tending to the aduancement of his glory, & to the furthering of our own, & our neighbors good, yet the Manichees of old, & the Anabaptiſts of latter daies, haue ſimply condemned al maner of ſwearing both publike and priuate, as euil and vnlawful. But that this their opinion is falſe, hereticall and wicked, it may euidently appeare by theſe reaſons: Firſt, becauſe a lawfull oth is a part of Gods worſhip and ſeruice, which is expreſly commanded in his word. For whereas in the third Commandement hee forbiddeth to take his name in vaine by vſuall or falſe ſwearing, there in the affirmatiue part he inioyneth that we ſhould vſe the holy name of God in a lawfull oth, for the ſetting forth of his glory: and thus this commandement is expounded by *Moſes* and the Prophets. So Deut. 6. 13. *Thou ſhalt feare the Lord thy God and ſerue him, and ſhalt ſweare by his name.* And Deut. 10. 20. Eſa. 65. 16. *He that ſhall bleſſe in the earth, ſhall bleſſe himſelfe in the true God, and he that ſweareth in the earth, ſhall ſweare by the true God.* Ier. 4. 2. *Thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and in righteouſneſſe.*

Deut. 6. 13. and 10. 20. Eſa 65. 16. Ierem. 4. 2.

Yea ſo excellent and neceſſary a part of Gods ſeruice is a lawfull oth, that ſometimes it is put for his whole worſhip. Pſal. 63. 11. *All that ſweare by him ſhal reioyce before him*, that is, all that worſhip and ſerue him. So Eſa. 19. 18. it is ſaid that the Egyptians ſhall *ſpeake the language of Canaan, and ſhall ſweare by the Lord of hoſtes*; that is, ſhall make profeſſion of his true religion. And chap. 48. 1. *Heare this O houſe of Iacob, which ſweare by the name of the Lord*: that is, profeſſe the religion of the true God.

Pſal. 63. 11. Eſa 19. 18. and 48. 1.

§. *Sect.* 2. So that a lawfull oth is a ſingular part of his worſhip, which,

which, as occasion serueth, he will not haue omitted: and therefore he not only commandeth it, but also hath sworne, that those who worship him shall sweare by his name: Esa. 45.23. *I haue sworne by my selfe, &c. that euery knee shall bow vnto me, and euery tongue shall sweare by me.* Which dutie that they may be incouraged to performe, he hath promised to reward it in this life: Ierem. 12.16. *If they wil learne the waies of my people, to sweare by my name, the Lord liueth &c. then shal they be built in the middest of my people:* and in the life to come with eternall happinesse: for he that sweareth and changeth not, though it be to his owne hindrance, he shall dwell in Gods holie mountaine. Psal. 15.4.

A lawfull oth is a part of Gods worship.

Esa 45.23.

Ierc.12.16.

Psal.15.4.

Secondly, a lawfull oth is commendable, because it tendeth to the aduancement of Gods glorie, and the good of mankinde. God in a lawfull oth is glorified: first, because therein we acknowledge his omnipresence; for in vaine do we cal God to witnesse, vnlesse he were present euery where and readie to heare vs.

§. *Sect. 3. By a lawfull oth God is glorified.*

Secondly, his omniscience: for when we cal God to witnesse of our secret actions, thoughts and intentions, which can by no other meanes be demonstrated, we acknowledge that he is of infinite knowledge, and that nothing is hid from him, that he is the searcher of the heart and reines, and that all things lie naked in his view.

Iob 42.2. Psal.139.2. Iere.17.10. Heb.4.13.

Thirdly, his truth is acknowledged when as men appeale vnto him as vnto a witnesse who cannot deceiue nor be deceiued, and who speaking the truth himselfe doth also defend it in others, and punish the contrary falshood.

Lastly, his iustice and power is in a lawfull oth confessed and acknowledged, whenas we appeale vnto him as a witnesse of infallible truth, and vnpartiall iustice, who will giue a iust testimonie without respect of persons; and as vnto an vpright and most powerfull Iudge, who is able to patronize and reward truth, and to punish falshood and vntruth.

Secondly, it is profitable for men, because it is the chiefe confirmation of our assurance in any truth, and more to be credited and respected, then the most manifest arguments and truest witnesses that can be produced: and therefore the

§. *Sect. 4. A lawfull oth is profitable for men.*

Heb.6.16. Apostle saith, that *an oth for confirmation is the end of all strife*, Heb.6.16. And consequently great is the profit which it bringeth to mankinde, seeing it is a notable meanes, not only for the maintaining of truth and iustice, but also for the taking away of discord & dissensions, and for the establishing of peace and Christian friendship.

§ *Sect.5. The vse of a lawfull oth warranted by examples.*

Lastly, the vse of a lawfull oth is not only warranted, but also commended vnto vs by manifold exãples in the Scriptures. As first, the Saints and holy men of God, for the confirmation of necessary & vndemonstrable truths, and to put an end to controuersies and dissensions, haue vsed to sweare one to another: As *Abraham* and *Isaac* to *Abimelech*, *Iacob* to *Laban*, *Ioseph* to *Iacob*, *Dauid* to *Ionathan*, *Elias* to *Obadiah*, and many others. And lest it should be obiected, that howsoeuer they were holy Saints of God, yet they were mẽ, & might therfore erre; we are further to know, that the holy men of God as they were the pen-men of holy Scripture, immediatly inspired by the holy Ghost, and consequently exempted from all error and sin, did in the penning of the Scriptures confirme the truth of God by a lawfull and pious oth. Examples hereof are manifold: Rom.1.9. *God is my witnesse, whõ I serue in my spirit.* And 9.1. *I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost.* The like places we haue, 1.Cor.15.31.2.Cor.1.23. and 11.31. and 12.19. Gal.1.10. Phil.1.8. 1.Thes.2.5.10.2.Thes.2.1.

Rom.1,9. and 9,1.

So likewise the holy Angels, who are priuiledged from sin and error, haue vsed the name of their great Lord & Master in swearing by it. Dan. 12.7. it is said that the Angel *held vp his right hand and his left hand vnto heauen, & sware by him that liueth for euer.* So Apoc.10.5.6. But what should I stand vpon the example of the creatures, when as the great Creator of heauen and earth hath approoued the holy vse of an oth in his owne practise? Genes. 22.16. *By my selfe haue I sworne (saith the Lord) because thou hast done this thing*, &c. Numb.14.28. *As I liue (saith the Lord) I will surely doe vnto you euen as ye haue spoken in mine eares* So Psal.110.4. and 132 11. Esa.14.24. and 45.23. and 54.9. Iere.44.26. Luk.1.73. Rom.14.11. Heb.6.13.16.

Dan.12.7.

Apoc.10.5.6.

Gen.22.16

Numb.14.28.

Against

Against this the Anabaptists obiect the saying of our Sa- § *Sect.6.*
uiour, Mat. chap. 5. ve. 34. *But I say vnto you, sweare not at all, neither by heauen, for it is the throne of God,* &c. Whence they gather, that howsoeuer swearing was vsed and allowed vnder the Law, yet no manner of othes are lawfull in the time of the Gospell. To which I answere, that their interpretation of these words is both wicked and absurd: first, because they hereby make this Scripture contradict other places, which directly inioyne a lawfull oth. Secondly, hereby they make Christ condemne the practise of his holy Saints, and euen of the pen-men of the holy Scriptures, yea of God the Father himselfe, as before hath bin shewed. Yea they make Christs precept contrary to his owne practise, for he himselfe vpon waighty occasion vsed that earnest and solemne asseueration, *Amen, Amen; Verily, verily:* which though it should be no oth, as the Apostle seemeth to imply that it is, Heb. 6. 14. yet is it at least a vehement asseueration, and consequently more then, *yea, yea, and nay, nay.* And moreouer, they make our Sauiour to contradict his owne words, verse 17. where he saith, that he *came not to destroy the Law or the Prophets, but to fulfill them:* for if he should take away the vse of a lawfull oth, he should destroy part of the Morall law, which inioyneth it as a part of Gods seruice, & consequently should spoile God his Father of a part of his worship, which was not only required vnder the Law, but also it was foretold that the Church of Christ should also vse it in the time of the Gospell: Esa. 19. 18. and 65. 16. Thirdly, hereby they ouerthrow the law of nature and nations, which established a lawfull oth in waighty and necessary causes, euen before the law of *Moses*, as appeareth in the storie of the Patriarchs. Lasty, they hereby weaken truth, by plucking from it the chiefe band whereby it is strengthened and confirmed; they take away the meanes to end controuersies, and together with it peace, amitie, and agreement, & so leaue a wide doore open to icalousie, suspition, discord and dissension.

An obiection out of Math. 5. 34. *answered.*

Heb. 6. 14.

Esa. 19. 18. & 65. 16.

This interpretation therefore is not to be receiued, but rather another which admitteth none of the former absurdities, *expounded.* § *Sect.7.* Math. 5. 34.

ties, and better agreeth with the maine drift and scope of Christ in this place. Now the drift of Christ was not to take away the vse of an oth, and so to disanull a part of the law, against which in the beginning of his speech he protested, but to vindicate and free it from the corrupt glosses & false expositions of the Pharisies; who tooke away the spirituall vnderstanding which is the chiefe life of law, and expounded the Commandements (like the Papists in these daies) in a literall and grosse sense onely, namely, of the outward fact alone in the grossest kinde. For example, that the sixth Commandement onely forbiddeth actuall killing; the seuenth, actuall vncleanesse; and the third, periurie and false swearing by the name of God. For howsoeuer they had the name of God himself in some outward reuerence, yet they taught that it was lawfull to sweare in their ordinary communication by the creatures, which did not immediatly appertaine to Gods worship and seruice, as the heauens, the earth, the altar, their head, and such like; because the Commandement onely forbiddeth to take the name of the Lord our God in vaine. And secondly, they taught that if a man had sworne by these creatures, and did not keepe his oth, yet he sinned not, because it is said, Leuit. 19.12. *Yee shall not sweare by my name falsely, neither shalt thou defile the name of thy God.* And this appeareth both in the 5. and 23. Chapters of Mat. where Christ laboureth to confute this false doctrine, and to reforme these abuses. In the fifth Chapter, and verse 33. he propoundeth their doctrine; *Yee haue heard that it was said to them of old time, Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord: but I say vnto you, sweare not at al, neither by heauen, for it is the throne of God,* &c. Where he sheweth that they had in their doctrine condemned forswearing, and not vaine swearing, and this false swearing by the name of God alone, and not by the creatures. So in the 23. Chapter, verse 16. 17. 18. they taught that they might sweare by the Temple, by the Altar, and by their head, and that all this was nothing, neither in regard of their vaine swearing, nor yet forswearing by these creatures. Now our

Leuit. 19.12.

Math. 5. & 23.

Mat. 23. 16. 17.

Sauiour

Sauiour laboureth to free the pure law of God from these spots of their false interpretations, & sheweth, that not only he who had slaine a man was a murtherer, but hee who had beene vniustly angry with him in his heart, and had reuiled him with his tongue, that he also was an adulterer before God who in his heart had lusted after a woman, as wel as he who had lien with her.

So likewise he refuteth their false doctrine concerning othes, and sheweth that we must not in our ordinary communication sweare at all, no not by the creatures, because in these othes the name of God is obliquely & indirectly taken in vaine, there remaining in them some prints and characters of Gods power & Maiesty: for they who sweare by heauen, sweare indirectly by God, because heauen is his throne; so they that sweare by the earth, sweare also by him, because it is his footstoole; & in like manner the Temple and Altar belong to his worship, and our heads they are his workmanship; and consequently his name in them is taken in vaine by vsual swearing in ordinary communication, and much more in periury and false swearing, though not directly, yet indirectly and obliquely.

§. *Sect.* 8. *The former obiection further vrged and answered.*

But they further vrge that our Sauiour expresly forbiddeth vs to sweare at all, and therefore we must not sweare neither by the creatures, nor by God himselfe, neither truly nor falsly, neither in ordinary communication, nor yet before a Magistrate. To which I answere, that these words, *at al*, are not to be referred to the oth it selfe, as though Christ should forbid to sweare in all cases, which reference, as I haue shewed, implieth many absurdities; but it is to be referred to the forme and manner of the oth, namely, that we must not sweare at all falsly, rashly, and vsually in our ordinary communication, neither directly by the name of God, nor indirectly by the creatures, which notwithstanding the Pharisies taught to be lawful. For that our Sauiour speaketh here only of priuate othes it is manifest, in that they did not in their publike othes before the Magistrates sweare by the creatures, but by the name of God alone. And so also it may

bee gathered out of the text it selfe: for he saith, let your communication, or ordinary speech one to another be, *yea yea, nay nay*: neither doth he forbid them to sweare by the name of God, which was vsed in publike othes, but by the creatures, namely, the heauen, earth, altar, &c.

§. *Sect.* 9. *That an oth in priuate may be vsed lawfully.*

Yea, wil some man say, but howsoeuer publike othes before the Magistrates, and for the confirming of new Conuerts in the truth of Christian religion, may be lawfull, yet priuate othes are here vtterly condemned. I answere, that Christ here only forbiddeth rash, vaine and vsual swearing, when neither the waightinesse nor necessity of the cause requireth it, as being a matter which is not worth the prouing, by such a soueraigne witnesse and Iudge, or which may be proued by other arguments and witnesses. Otherwise in waighty and necessary causes, it is lawfull for the confirmation of truth, the ending of controuersies, the taking away of doubtings, iealousies, and suspitions, and for the preseruing of a mans good name and credit, to sweare priuatly as wel as publikely, seeing the main ends of a lawfull oth are attained vnto, as well in the one as in the other. Examples hereof we haue in *Abraham* and *Isaac* swearing to *Abimelech*, *Iacob* to *Laban*, *Ioseph* to *Iacob*, *Dauid* to *Ionathan*, and in many others.

Exod. 22. 10.

§. *Sect.* 10. *Obiect.* 2. Iam. 5. 12.

Lastly, they obiect the saying of *Iames*, chap. 5. ver. 12 *But aboue all things, my brethren, sweare not, neither by heauē, nor by earth, nor by any other oth: but let your yea be yea, & your nay, nay, lest ye fall into condemnation*. The which words are all one in substance with those of our Sauiour Christs, and therefore admit of the same interpretation, and consequētly the obiection needeth no other answere; otherwise *Iames* should condemne *Paul*, the holy Ghost should bee contrary to himselfe, and all those absurdities before spoken of must necessarily follow.

CAHP.

Chap. III.

Of the obiect of lawfull othes: where is shewed that it is only lawfull to sweare by the name of God alone.

AND thus haue I shewed that a man may in some cases take a lawfull oth. In the next place we are to shew what othes are lawfull, and what vnlawfull; vnto a lawfull oth diuers things are required, whereof some respect the obiect of our othes, some the end, and some the manner. In respect of the obiect it is required that we sweare onlie by the name of God, as may appeare by these reasons; first, because the Lord hath as straitly commanded vs to sweare by him alone, as to worship & serue him alone. So Deut. 6. 13. *Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name.* Esa. 45. 23. *I haue sworne by my selfe, &c. that euery knee shal bow vnto me, and euery tongue shall sweare by me.* And 65. 16. *He that shall blesse in the earth, shal blesse himselfe in the true God, and hee that sweareth in the earth, shall swear by the true God.* And contrariwise the Lord hath strictly forbidden vs to sweare by any other besides himselfe, as appeareth, Ios. 23. 7. *Make no mention of the name of their gods, nor cause to sweare by them, neither serue them, nor bow vnto them*; which when the people of Israel neglected, the Lord threatneth to punish them for it. Ier. 5. 7. *How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods.* Exod. 23. 13. Secondly, a lawfull oth is a part of Gods worship, as being a kind of inuocation, and therefore they commit grosse Idolatrie who giue it to any other. Thirdly, all our actions must proceed from faith grounded vpon Gods word, but in the whole Scriptures we haue no warrant, neither by precept nor example, to sweare directly by any thing sauing by the name of God, or to call either Angel or Saint as witnesse to confirme a doubtful truth.

§. *Sect.* 1. *What things are required to a lawfull oth.*

We must swear onely by the name of the true God.

Deut. 6. 13.

Esa. 45. 23. and 65. 16.

Ios. 23. 7.

Ier. 5. 7.

Exod. 23. 13.

For whereas it is obiected that *Ioseph* swore by the life of *Pharaoh*, and that therefore it is lawfull to sweare by the

§. *Sect.* 2. *Of Iosephs oth,*

creatures; vnto this we may answere First that *Ioseph* to the end he might continue vnknowne vnto his brethren, took vpon him the custome of the Epyptians, and therein sinned through infirmity, & therefore his example is no president for vs. Secódly, *Ioseph* may be excused by the maner of his speech; for he doth not say *by the life of Pharaoh*, but *Pharaoh liueth*, or *so let Pharaoh liue, as* you shall not go hence; which is not properly an oth, but a praier added to an oth, wherein he desireth God to grant that *Pharaoh* might as certainely liue, as they should not depart. Fourthly, whatsoeuer we sweare by, that we deifie, in communicating vnto it Gods incommunicable attributes, as his omnipresence, omniscience, omnipotence, whereby he can powerfully protect his truth, and punish all falshood, all which are so peculiar to God as that they cannot be communicated with any creature.

§. *Sect.* 3. *Whether we may vse the name of a creature in our othes.*

But is it then simply vnlawfull to vse the name of any creature in our othes? I answere, that it is vnlawfull to sweare by them simply & directly; neuertheless they may be lawfully vsed in a compound forme of an oth, when as God by them is inuocated, as when we pray for some good to befal vs, or them who are deare vnto vs, vpon the conditió of our truth: or imprecate some euill, if we speak falsly, or when we oblige those things of which wee make greatest esteeme to Gods iustice, as sureties of our truth. Examples whereof we haue 1. Sam. 1. 26. and 25. 22.

1. Sam. 1. 26. and 25. 22.

§. *Sect.* 4. *Our othes are vnlawfull when we sweare by any thing besides the true God, or ioyne any thing with him.*

In respect then of the obiect we sweare lawfully, whē we sweare by the true *Iehouah* onely, and consequently our othes are vnlawful, whē as we sweare directly by any other thing. In which regard there are two kinds of vnlawfull othes: first, when as we sweare by any thing besides the true God; secondly, when as in our othes we ioyne any other with him, they who vse the former kinde of swearing commit the most impious kinde of theft, robbing God of his glory, to bestow it vpon an Idoll: the other shew their graceless follie in making base Idols, and sillie creatures, corriuals in honour and compeeres in the throne of iustice, vnto the Lord, who is the Creator of heauen & earth, and the

the ſupreme Iudge and ſole Monarch of all the world. Of the former the Lord accuſeth the people of Iuda, Ier. 5. 7. *Thy children haue forſaken me, & ſworne by them that are no Gods.* Whereby is plainly implied, that they who ſwear by any thing beſides the Lord, doe renounce him and his true worſhip; and for the latter he threatneth deſtruction, Zeph. 1. 4. 5. *I will cut off them that worſhip and ſweare by the Lord, and ſweare by Malcham.* For the Lord being the peereleſſe ſoueraigne of heauen and earth, cannot indure that any other ſhould haue, or ſhare with him in his glory, as himſelfe alſo profeſſeth, Eſa. 48. 11.

Ier. 5. 7.

Zeph. 1. 4. 5.

Eſa. 48. 11.

Here therefore are condemned all othes which are not by the name of the true God; of which there are many kinds: firſt thoſe petty, diminutiue, & childiſh othes which are ſo much in vſe in theſe daies; bodkin, lakin, by cock, by my fey, and ſuch like; al which are the fruits of ignorance and ſuperſtitiō: for men ſeeing the vnexcuſable euil of prophaning the glorious name of God, in their ordinary communication, vpon euery trifling occaſion, and hauing ſo enured their tongues to ſwearing, that they thinke there is a kind of neceſſity of vſing ſome kind of othes, either for ornament of ſpeech, or to gaine more credit to their words; they imagine that God wil excuſe them if they do not directly take his name in vaine, but vſe only theſe trifling and pettie othes in their ordinarie ſpeech. But what is this but to ieſt with holy things, and to mocke the Lord who will not be mocked? As though he regarded the pronunciation and outward ſound more then the oth it ſelfe, or being diſpleaſed, to haue his titles & attributes commonly vſed, ſhould be contented to haue them nick-named in a ridiculous manner. What is it but quite to ouerthrow the lawfull vſe of an oth which is ordained by God, onely for the confirmation of a weighty and neceſſary truth, and not to be vſed ordinarilie, and vpon euery trifling occaſion? ſo that if the matter be light and vaine, we muſt not ſweare at all; if ſo waighty that we may lawfully ſweare, then likewiſe is it lawfull to vſe the glorious name of God in a holy and religious manner.

§. *Sect.* 5. *Pettie and childiſh othes vnlawfull.*

§. *Sect.* 6. *Swearing by the creatures condemned.* Math. 5. and 23.

Secondly, here is condemned swearing by the creatures; as by the Sunne, light, fire, bread, and such like: which kind of othes were in vse among the Pharisies, as our Sauiour sheweth, Math. 5. and 23. and are commonly vsed amongst ignorant worldlings in these daies; wherein as they rob God of his glory, and as it were spoile the Creator to enrich the creature, so doe they hereby exceedingly dishonor themselues, in that being their superiours by creation, they make themselues inferiour vnto them in swearing by them: for as the Apostle speaketh, *men sweare by him that is greater then themselues*, and make them their Iudges, whom God hath made their seruants.

Heb. 6. 16.

§. *Sect.* 7. *Papisticall othes condemned as vnlawfull.*

Of this kinde also are Papisticall othes, by the Angels, Saints, and their reliques; by their Idols, the Masse, Rood, and such like; for as they worship the Saints by inuocation, oblations, pilgrimages, &c. so also by swearing by them. The which their practise is impious and vaine; the impiety hereof is manifest, in that they rob God of his glorie, and deifie the creatures by ascribing vnto them diuine worship; the vanity of such othes herein appeareth, in that they are idle and bootlesse; for in vaine it is, and to no purpose to inuocate any to beare witnesse of our truth, and to punish falshood, vnlesse we acknowledge them present euery where, the beholders of the most secret actions, yea euen the searchers of the heart and reines, and almighty to patronize truth, and to inflict deserued punishments vpon periured persons: but all these are Gods proper and peculiar attributes, which are not communicable vnto any Saint or Angel, for neither are they omnipresent, omniscient, nor omnipotent; and therefore it is idle and vaine to inuocate them by an oth, as witnesses of truth and reuengers of falshood.

§. *Sect.* 8. *Blasphemous othes condemned.*

Thirdly, here is condemned those blasphemous othes by the seuerall parts of Christs body, which are cómonly vsed by impious men, euen in ordinary communication, wherewith as much as in them lieth, they teare the precious body of Iesus Christ in peeces and crucifie him afresh: or if these blasphemies proceed from superstitious ignorance, then

this

this their practise is idolatrous, in that they deifie the mẽbers of Christ, by ascribing vnto thẽ, whilest they swear by thẽ, Gods incõmunicable attributs. For howsoeuer we may lawfully sweare by Christ man, yet it is not lawful to swear by his humanity, and much lesse by the parts of his body.

Lastly, here is condemned Heathenish othes by the gods of the Gentiles, which we are forbidden so much as to remember by their names, as appeareth Exo. 23. 13. Hos. 2. 17. An example whereof we haue in *Laban*, Gen. 31. 53. in the Israelits, Ierem. 14. 16. and in many schollers amongst our selues, who affecting the Latine elegancy, vse in their orations and exercises Heathenish othes, as *edipol, mehercule, per Iouem immortalem*, &c. But accursed be that elegancy which is ioyned with idolatry, & robbeth God of his glorie, to bestow it vpon Idols.

§. *Sect.* 9. *Heathenish othes condemned.* Exod 23. 13. Hos. 2. 17. Gen. 31 53. Ier. 14. 16.

And so much concerning the obiect of our othes. Now we are briefly to speake of the end, in regard whereof it is required, that our oth doth principally respect the glory of God, and secondarily our owne, or our neighbours good. We glorifie God in our oth, when as confirming thereby a necessary truth, we magnifie his omniscience, iustice, and power: we benefit our selues, when as we maintaine our owne right, or defend our owne innocency; our neighbor, either when we perswade him to beleeue a necessary truth, or take away the causes of discord and contention.

§. *Sect.* 10. *Of the end of a lawfull oth.*

In respect therfore of the end we sweare vnlawfully, whẽ in taking our oth we doe not respect, either the glorie of God, or our own, or our neighbours good; as whẽ through rage & anger men burst out into swearing, as though they would reuenge themselues vpon God for the iniuries they haue receiued of men; When in ordinary dealing they coũtenance a profitable lie by a false oth; and when as by stuffing their ordinarie talke with vaine othes, they affect the praise of a generous & couragious spirit, or seeke for their othes sake to haue all their words credited. But that is but a weake proofe either of Gentilitie or Nobility, which is a manifest argument that we are the slaues of Satan; it is no true courage desperatly to leape into hel fire; and ordinary

§. *Sect.* 11. *How an oth is vnlawfull in respect of the end.*

swearing

ſwearing is no ſigne of truth, ſeeing it vſually proceedeth from a guilty conceit of their owne want of credit: for if they thought their word worthy reſpect, to what purpoſe ſhould they vſe othes? Nay rather vſuall ſwearing is a ſigne of the ſwearers falſhood; for therefore they ſweare becauſe their ſimple word is of no credit. And when they haue done al they can, an honeſt mans word is better to be eſteemed then all their othes, *nam qui deierat peierat*; he that often ſweareth, often forſweareth.

CHAP. IIII.

Of the properties of a lawfull oth.

AND ſo much for the end of our othes. In reſpect of the maner, we ſweare lawfully whē we ſweare in truth, iuſtice, and iudgement; al which are required vnto a lawful oth by the Lord himſelfe: Iere. 4. 2. *And thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and in righteouſneſſe.*

Iere. 4. 2.

§. *Sect.* 1. 1. *We muſt ſwear in truth.*

First, it is required that we ſweare in truth, that is, firſt that in our oth, our ſpeech agree with the thing; & ſecondly, our minde with our ſpeech. And contrariwiſe we ſweare vnlawfully, when we faile in either of theſe; that is, when we ſweare a thing that is falſe, or falſly. A thing falſe, when as we ſweare an vntruth, the ſpeech diſagreeing with the thing; which is done purpoſely or vnaduiſedly. Falſly, whē as we ſweare the truth, but deceitfully and with a purpoſe to deceiue, the heart and tongue not agreeing together, the which ſinne is forbidden and condemned, Leuit. 19. 12. and puniſhed with Gods fearefull curſe, Zach. 5. 4. Neuertheleſſe, howſoeuer this be condemned as a great ſin in Gods word, and abhorred as a deteſtable practiſe euen amongſt the ancient Heathens; yet it is iuſtified as lawfull by the Papiſts, both in their practiſe and writings; who auouch that a man may vſe in his othes, equiuocations, and mentall reſeruations, wherein oftentimes the mind and tongue are oppoſed to one another in flat contrariety.

Leuit. 19. 12. Zach. 5. 4.

And

And this is that falſe ſwearing, which in the word of God is principally condemned, and therefore to be of all Chriſtians auoided, as being a mother ſinne, who in her fruitfull wombe containeth diuers impieties, and a compound wickedneſſe, compriſing in it diuers enormous tranſgreſſions; as hereafter ſhall appeare.

The ſecond propertie required to a lawful oth, is that we ſweare in iuſtice, which property hath his ſpecial place in a promiſſorie oth; which when we make, we are carefully to take heed, that that which by oth we promiſe, be iuſt and lawfull; otherwiſe we are not to ſweare it, or hauing ſworne, not to performe it: for an oth ought not to be the bond of iniquitie; and, as one ſaith, thoſe othes are laudably broken, which are vnlawfully made. In this reſpect therefore our oth is vnlawfull, when as thereby we promiſe any thing which is vniuſt and vnhoneſt, whether it appeare vnto vs preſently when we make the oth, or afterwards. For this is a horrible wickedneſſe, when as we make God not onely a witneſſe, but alſo our ſuretie, that we will performe an vniuſt or vnhoneſt action. And ſuch was the oth of *Dauid*, 1. Sam. 25. 21. of *Gehezie*, 2. King. 5. 20. of *Achab*, 2. King. 6. 31. of the Iewes, Act. 23. 12. And ſuch is the oth of the Popiſh Clergie, who not hauing the gift of continencie, vow virginity; and of thoſe, who being young, ſweare themſelues to the Cloiſters againſt their parents will &c. So if after the oth is made, we finde that there is impietie and iniuſtice in it, which we did not diſcouer at the making thereof, then ſuch an oth is rather to be broken then obſerued; for we ſinne not in breaking, but in making of it. Whereas he that performeth ſuch an oth, addeth ſinne vnto ſinne, that is to ſay, vnto raſhneſſe in ſwearing, wickedneſſe in performing: as we may ſee in the example of *Herod*, who after he had made a wicked oth, did performe it with greater wickedneſſe. And this *Dauid* knew well, and therefore he made no conſcience of breaking that vnlawfull oth, which he had vnconſcionably made, as appeareth 1. Sam. 25. 21. 3.

§. *Sect. 2.*
2 *We muſt ſweare in iuſtice.*

1. Sam. 25. 21.
2. King. 5. 20.
2. King 6. 31.
Act. 23. 12.

Mar. 6. 23.

§. *Sect.* 3. 3 *We must sweare in iudgment.*

The third property required to a lawfull oth is, that we sweare in iudgement, that is, that we vse the name of God in our othes, reuerently, and holily, consciously, and with great deliberation and circumspection. And secondly, that we vse it sparingly, when as we are necessarily vrged thereunto. As when the person vnto whom we sweare, can no otherwise be perswaded of a necessary truth; whē as the truth cannot be demonstrated, by reason, testimony, or other arguments; when as it is necessary for the aduancement of Gods glory, or for the furthering of some charitable work, either publike or priuate, respecting either our neighbour or our selues: For seeing an oth is not absolutely good but vpon the condition of necessity, therefore we must not sweare but when some necessary cause constraineth vs; for, *bonum necessarium extra terminos necessitatis non est bonum*: that is, a necessary good is not good but when it is necessary. And hence it is, that the Hebrew word vsed for swearing being passiue, signifieth to be sworne rather then to sweare; whereby is implied that we are not to take an oth as voluntary agents, but only as patients, when as necessity vrgeth vs thereunto, as *Pagnine* hath obserued. We therefore sweare vnlawfully, when as we do not sweare in iudgement, that is, when we sweare vnreuerently, rashly, and vnnecessarily; in which respect men principally offend when as no necessity vrging them, vpon euery slight occasion, idely, rashly, and vainly they prophane the holy name of God in their ordinary communication. The which manner of swearing iustified by the Pharisies, Christ condemneth, Mat. 5.34. And the Apostle *Iames* disswadeth frō it, Iam. 5. 12. Yea euen the Heathens themselues who had only the light of nature to be their guide, did dislike this vaine and rash swearing by their Idols and false gods. And therefore, as *Plutarch* recordeth, the Romans would not suffer their children to sweare by the Idol *Hercules* within dores, but inioined them first to go abroad, that hereby they might restraine them from rash swearing, and giue vnto them time to deliberate of their oth.

Ier. 4. 2. Esa. 65. 16

Matth. 5. 34 Iam. 5. 12

Plutarch. quæst. Rom.

Not-

Notwithſtanding, howſoeuer the Lord hath ſtraitly forbidden and condemned this ſinne, and though the Heathens themſelues made ſome conſcience of it, yet this horrible prophanation of Gods holy name ſo exceedingly raigneth in our times, euen amongſt thoſe who profeſſe Chriſtianity, that by reaſon of theſe vaine othes and impious blaſphemies, the land mourneth, being oppreſſed with the heauy burthen of this ſin, and Gods fearefull iudgements which vſually accompany it, as the Prophet *Ieremy* complaineth of his times. Neither hath this graceleſſe vice of prophaning Gods name, corrupted ſome few perſons in this our country, but hath ouerſpread al ſtates and conditions of men. Our Magiſtrates who ſhould reſtraine men from this ſinne, by their lawes, examples, and puniſhments, make no lawes againſt ſwearing, leſt they ſhould prepare a net to catch themſelues; nor inflict any puniſhments vpon offenders in this kind, becauſe their owne conſciences are guilty of the ſame ſinnes; or to ſpeake the beſt, becauſe ſuch is the multitude of blaſphemers, that they thinke it vaine to make lawes, ſeeing there is no likelihood of execution, there being not enow innocent to puniſh the offenders. And howſoeuer they ſeuerely puniſh any reprochfull ſpeeches vttered againſt themſelues, yet when God is blaſphemed they winke at it, and leaue the reuenge wholly to himſelfe, ſaying in their hearts, as *Ioaſh* ſaid of the Idol *Baal*, Iudg. 6. 31. Why ſhould we contend in Gods cauſe? if he be God let him plead for himſelf, againſt thoſe who blaſphem his name. But let ſuch know that the Lord wil ſurely take them at their word; and howſoeuer through his patience he ſuffereth long, yet in the end he wil ſeuerely puniſh ſuch Magiſtrates, as make their owne euill practiſe a pernicious preſident to the people; and ſuch alſo who hauing authority to puniſh this ſin, do carry the ſword in vaine, neuer drawing it out againſt theſe impious ſwearers, no nor ſo much as touching them with the ſcabberd.

§. *Sect.* 4. *Of prophane and vaine ſwearing in ordinary communication.*

Ier. 23. 10

That all ſorts of men are corrupted with the vice of vain ſwearing.

1. *Magiſtrates.*

Iud. 6. 31

§. *Sect.* 5. *Our Nobility tainted with vaine ſwearing.*

Our Nobility likewiſe for the moſt part are much infected with this vice, who more contend to ſhew their ſpirit and valour by deſperate ſwearing, then by feates of armes; not

caring in moſt prophane maner to diſhonor his holy name by vſuall and vaine ſwearing, who hath aduanced them to all their honour, and made them like glorious ſtars in the globe of the earth, in compariſon of the common ſort. But who ſo they be that continue in this ſin of vaine ſwearing, they ſhew no ſigne of true courage, or Chriſtian valor, but rather their baſe ſubiection vnto ſinne and Satan, in whoſe bondage and thraldome they cowardly remaine, neuer making any reſiſtance, nor ſtriuing to recouer their Chriſtian liberty which Chriſt with the precious price of his bloud hath purchaſed for vs.

§. Sect. 6. *The Gentility.*

Our Gentilitie alſo are much corrupted with this ſinne, who vſe othes as rhetoricall elegancies and ornaments of their ſpeech, fooliſhly imagining that they much grace theſelues, when they diſgrace and diſhonor their Creator; that they proclaime their gentilitie, when by blaſphemous othes, they ſpread (as it were) their flag of defiance againſt all pietie, that they make all men giue credit to their ſpeeches, when by their often redoubled othes it appeareth, that they ſcarce beleeue themſelues. But ſuch as vaunt theſelues in this wicked practiſe, they glory in their ſhame, & their end wil be damnation, as the Apoſtle ſpeaketh, vnleſſe they turne from their ſinne, by vnfained repentance. Phil. 3. 19.

§. Sect. 7. *Othes vſed to hide Cowardize.*

And as they vſe their impious ſwearing in a diuelliſh brauerie to grace themſelues, & to gaine credit to all their aſſertions; ſo alſo oftentimes in a daſtardly cunning to hide their cowardize: for it is not ſeldome ſeene that the verieſt henhearted guls, are moſt rife in ruffenly othes, to ſtrike an aweful terror in the hearts of their hearers, and to worke in them a conceite, that they are ſuch deſperate hackſters, as may not without extreame danger be gaineſaid, much leſſe withſtood; there being no likelihood that men can eſcape their deſperate furie, ſeeing in their audacious hardineſſe they are readie to prouoke God himſelfe, and offer a kind of diuelliſh violence againſt his powerfull maieſtie by their helliſh blaſphemies. Whereas it will plainely appeare if theſe ruffians be vnmasked by the leaſt triall, and this outward skinne of lion-like fury be pulled from theſe

Aſſes,

Aſſes, that they are onely valiant in bearing blowes, and onely reſolute and deſperate in prouoking Gods wrath by their bloody othes, and in wilfull leaping into the fire of hell.

The like may be ſaid of their Seruingmen, & attendants: for like maſter, like man; neither are they more ready to follow and waite vpon their perſons, then to imitate their corrupt manners; yea, and as they are more baſe in condition, ſo are they vſually more barbarous & brutiſh in their impiety. In all which their graceleſſe cariage, they are much graced by their irreligious maſters, and exceedingly animated in their wickednesſe by their liking and approbation. For are not thoſe in our times moſt reſpected & countenanced by prophane gentlemen, as being the fitteſt men to grace them by their ſeruice, that can deſperatly ſweare, ſwagger like ruffians, beare moſt drink, and put vp leaſt iniury, without taking ſharpe reuenge? are not thoſe thought to aduance moſt their maſters credit, who in euery ſentēce rap out an oth, & who in their talke wanting either words or matter, ſupply the defect of both, and bumbaſt (as it were) the empty places of their ſentences with impious blaſphemies? whereas contrariwiſe, if any that feareth God be entertained into theſe ſeruices, who walketh in the ſincerity of his heart before God, maketh conſcience of an oth, and ſetteth a watch before the dore of his lips, that he offend not with his tongue, he is accounted by his maſter to be but a ſhallow and ſimple fellow, altogether vnfit for any imployment, and wondred at among his fellowes, like an owle amongſt little birds.

§. *Sect.* 8. *Seruingmen much addicted to vaine ſwearing.*

Neither are theſe men before ſpoken of, guiltie of this vice alone, amongſt whom we are taught by long experience to expect no better fruits; but euen our citizens, who in reſpect of their profeſſion ſhould be of a ſober and ciuill conuerſation, and in regard of the ſpirituall meanes which they haue long inioyed, ought to be vertuous and religious, doe exceedingly abound in this ſinne; ſometimes ruffian-like, ſwearing for a graceleſſe grace; ſometimes miſer-like for their gaine and aduantage, ſelling their ſoules vnto

§. *Sect.* 9. *Our Citizens giuen to vaine ſwearing.*

Satan by vaine and impious ſwearing, that hereby they may make the better ſale of their wares. But that is a miſerable bargain, when the ſoule is giuen in to boot for ſome tryfling gaine, which cannot be ranſomed with the whole world. Nor yet doth this ſinne raigne only amongſt the youth of this City, who are in the heate of their bloud, and (in reſpect of that licentiouſneſſe which this age challengeth vnto it ſelfe) in the height of ſinne; but it beareth ſway alſo amongſt our graue citizens, whoſe old yeers and gray heads, ſhould teach them more wiſdome; amongſt houſholders, maſters, and parents, who as they ſhould be paternes of piety vnto their family, and (in reſpect that they are Gods lieutenants, and as it were petty Kings in their owne houſe) puniſhers of all maner of impiety; they contrariwiſe become preſidents and patrons, as of all other vices, ſo eſpecially of ſwearing; and by their bad example, both teach and incourage their children and ſeruants in this impiety.

Apprentiſes and children nuz'ed vp in ſwearing.

And hence it is, that their Apprentiſes, who heretofore were brought vp by a ſeuerer diſcipline, in modeſty and ſobriety, are now ready to ſwagger and ſweare like graceleſſe ruffins: yea euen their young children following their example, learne their othes with their language, and as ſoone as they are come to the vſe of ſpeech, abuſe their tongues to blaſphemous ſwearing, which were giuen them to be the inſtruments of Gods praiſe. No meruaile therfore ſeeing they begin ſo young, if they grow to be exquiſite ſwearers when they come to elder age; neither is it any wonder if they ripen in wickedneſſe faſter thē they ripen in yeers, ſeeing ſuch a foundation of impiety is laied in their tender youth. But let ſuch parents and maſters know, that Gods heauy curſe lieth vpon them for the wicked education of their youth, that their bloud ſhal be required at their hands, at the dreadfull day of iudgement, ſeeing they haue peruerted and deſtroied them, by their bad example and looſe gouernment; in which reſpect, much better were it for them, that a milſtone were tied about their neckes and they caſt into the ſea, then that they ſhould thus offend

theſe

theſe little ones, and by their ill preſidents, leade them into their ſinnes, and ſo plunge them headlong into eternall perdition.

And as all ſorts of people are poyſoned with this ſin of ptophane ſwearing, ſo is there not any place free from this wickedneſſe. If you goe into the Court, you would thinke that you are come into a ſchoole of blaſphemy; if you walke in the ſtreets of the Citie, you would imagine that you are come amongſt their ſchollers, who haue heard this lecture of impiety, and are now repeating it, that they may grow more perfect. Turne aſide into the country, and you ſhal find, that the ſillieſt are wiſe enough to this euil, & that the rudeſt in ſpeech can be eloquent in blaſphemy; as though howſoeuer they are excelled by courtiers and citizens, in riches and coſtly attire; yet they diſdained that they ſhould ſurpaſſe them in brauery of ſwearing, and in variety of new faſhioned othes. §. *Sect* 10. *No place priuiledged from this ſinne of vaine ſwearing.*

There is no time thought vnſeaſonable for this ſinne, no company priuiledged, no occaſion ſo vnfit which will not miniſter to theſe miſcreants matter of blaſphemy. Are they merry? then othes flie out apace as though they were the muſicke of their mirth. Are they incenſed with furious anger? they can expreſſe their rage no better, then by deſpiting God with their bloody othes. Are they recreating thēſelues in games & paſtimes? If they be croſſed in their pleaſures, or ſuſtaine any loſſe, they expreſſe their paſſion by curſed ſwearing. Are they imploied in their worldly buſineſſe, in buying and ſelling, or labouring with their hands? on euery occaſion, they blaſpheme Gods holy name, either whē they would get profit, or doe ſuſtaine any damage and hurt. Are they offended with any? they ſhew their diſpleaſure in the language of othes. Are they ſatisfied and well pleaſed with any occurrent? then as rauiſhed in ſome wondrous extaſie of ioy, they make their othes expreſſe their contentmēt. Are they reſolued to perpetrate any wickedneſſe? they confirme their purpoſes with bloudy othes, bringing vpon themſelues a wilfull neceſſity of doing euil, becauſe they haue obliged themſelues thereunto, with the *Sect* 11. *No time nor occaſion thought vnfit for this ſin.*

religious

religious bond of an oth, and haue made God himselfe the surety of their sinne. In a word, vnto such a custome and habite of swearing are men come in these daies, that (like me desperatly diseased) their excrements and filth come from them at vnawares, in so much as when a man reproues the for their blasphemies, they are readie to swear that they did not swear. And as by much labour the hand is so hardened that it hath no sense of labour; so much swearing causeth such a brawny skin of senselesnes, to ouerspread the heart, memory, and conscience, that the swearer oftentimies sweareth at vnawares, and hauing sworne hath no remembrance of his oth, and much lesse repentance for his sinne.

§. *Sect.* 12. *The great variety of othes which are commonly vsed.*

To conclude this point; as there is great plenty, so is there also great variety of othes: for men swearing more in pride and brauery, then for necessity, it is come to passe, that as they take pride in change of suites and strange kinds of apparell, so also in variety of new-fashioned othes. And as there are some who tire their wits in the inuentiō of strāge tires, and new habits: so are there in our sinfull times some limmes of Satan, who deuise vnheard of othes, that by this variety they may take away all satiety of swearing, & keep themselues and others, from being glutted with the common vse of the same othes. Some sweare by the creatures, some by the Saints, Masse and Rood, some by the dreadful name of God; but most of al blaspheme our Sauiour Christ himself, pulling his soule from his body, and tearing peece-meale his precious members one from another, diuersifying their othes according to the diuers parts of his sacred body. But let al such know, that as they wantonize in their sin, & impiously inuent new kinds of blasphemies, to the great dishonour of Almighty God, so the Lord wil be as acute and ingenious in inuenting new & vnheard of plagues, for the punishment of their impiety; and wil glorifie that name which they haue dishonored, by inflicting on them deserued vengeance. And if a whole volume will not containe the multitude of their othes, then the Lord hath in store for them, a whole volume of his plagues, and that in the largest folio, as appeareth, Zach. 5. 2. 3. So that those who hearing

Zach. 5. 2. 3.

their

their blaſphemies, haue been moued to doubt of the diuine iuſtice, power & prouidence, becauſe ſuch helliſh impiety is not preſently puniſhed; in the end ſeeing the fearfulneſſe of their plagues, ſhall conclude with the Prophet *Dauid: Doubtleſſe there is a God that iudgeth the earth.* Pſal. 58. 11

CHAP. V.

Motiues to perſwade all men to leaue vaine ſwearing.

WHich iudgemẽts & puniſhments if we would §. *Sect.* 1.
ſecape, let vs hate & flee from this odious ſin of prophane ſwearing; and that we may the rather be moued hereunto, let theſe reaſons perſwade vs: Firſt, becauſe the Lord in his law hath forbidden & condemned it, yea and that after a ſpeciall maner; for whereas he hath giuen vs ten Commandements, he hath added a commination or threatning but vnto two of them, the firſt forbidding idolatry & falſ worſhip, the other taking his name in vain; to note vnto vs that idolatry and prophanation of his holy name, are ſuch odious ſinnes in his ſight, that of all other he will not let them goe vnpuniſhed. And in the new Teſtament our Sauiour Chriſt likewiſe hath reuiued & ratified this law by his repetition and explanation: Math. 5. 34. *Sweare not at al, neither by heauen, for it is the throne of God:* 35. *Nor yet by the earth, for it is his footſtoole; neither by Ieruſalem, for it is the city of the great King.* 36. *Neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one haire white or black. But let your communication be yea yea, nay nay: for whatſoeuer is more thẽ theſe cõmeth of euil.* In which words (as *Auſtine* obſerueth) our Sauiour inioyneth vs not to ſweare at all, to wit, in our ordinary communication, leſt ſwearing beget facility of ſwearing, facility cuſtome, and cuſtome periury. And, as another ſaith, *for this cauſe our Lord forbiddeth, not onely to forſweare, but alſo to ſweare, leſt we ſhould then onely ſeeme to ſpeake the truth whẽ we confirme it by an oth; or leſt thoſe who ought to vtter nothing but truth in all their ſpeeches, ſhould imagine*

1. *Becauſe the Lord hath forbidden and condemned it.*

Mat. 5. 34. 35 *Dico vobis, ne omnino iureti ne ſcilicet iurando ad facilitatem iurandi veniatur, & ex facilitate ad conſuetudinem, atque ita ex conſuetudine in periurium decidatur.* *Aug. ad Conſentium de Mendac. cap. 15.* *Chromat. in Mat. cap. 5.*

gin lying without an oth lawfull. And that we may the rather be moued to yeeld obedience to this commandement, he adioyneth a ſtrong reaſon; namely, that whatſoeuer is more in our ordinary communication, then yea yea, or nay nay, commeth of euill. For either it is euil in him that ſweareth, as when he ſweareth volũtarily, vainly, and without cauſe; or when hauing made ſhipwrack of his credit by his cuſtomable lying, he cãnot gain beliefe to his ſpeeches without an oth. Or elſe it is euil in him who compelleth another to an oth, when as cauſleſly he ſuſpecteth his truth, & wil not giue credit to his aſſertions or promiſes, though his word be of approued credit, and his whole courſe of life vpright and iuſt. The Apoſtle *Iames* alſo following in the ſteps of his Lord and Maſter, inforceth this commandement with no ſmal vehemency: Iam. 5. 12. *Before al things, my brethren, ſwear not, neither by heauẽ, nor by earth, nor by any other oth: but let your yea be yea, and your nay nay, leſt you fall into condemnation.* So that it is not a commandement of leaſt regard, or a matter of ſmall moment to abſtaine from vaine ſwearing, ſeeing the Apoſtle chargeth vs aboue al things to forbeare from theſe vnneceſſary othes in our ordinary cõmunication, and to content our ſelues with a ſimple affirmation of the truth, & negatiõ of that which is otherwiſe.

Iam. 5. 12.

§. *Sect.* 2. 2. *Becauſe all kinde of vaine ſwearing is a grieuous ſin.*

Secondly, we are to auoide this prophane practiſe of vaine ſwearing, becauſe it is an hainous ſin, what maner of othes ſoeuer we vſe: for if we ſweare by any thing which is not God, we hereby deifie it, by aſcribing vnto it Gods incommunicable attributes of omniſcience, omnipreſence, omnipotence, as hath been ſhewed, and ſo ſpoile the Lord of his glory by attributing it to the creatures; and likewiſe an oth being a kind of inuocation, and conſequẽtly a part of Gods worſhip, we commit an high degree of idolatry, when as we communicate it vnto any creature. If we vſually ſweare by Gods holy name, we by making it common doe pollute and prophane it, contrary to the expreſſe commãdement of Almighty God Leu. 22. 32. *Ye ſhall not pollute my holy name, but I wil be hallowed among the childrẽ of Iſrael.* For that is ſaid in the Scriptures to be polluted

Leuit 22 32.

and

and made vnclean, which being in it selfe good and holy, is prophaned by common vse; whereof it is that these phrases of speech, to bee made common and to be polluted, are promiscuously taken in the same significatiō, as appeareth Act. 10. 14. And secondly, this prophane swearing exceedingly derogateth frō Gods glorious maiesty: for if euery ordinary man holdeth himselfe mocked & abused, when he is often called vpon by his name, the party who calleth him hauing nothing to say vnto him; and if the meanest Prince vpon the earth would account it a foule disgrace & great disparagement to his estate, if his meane subiects should appeale vnto him as their Iudge in euery trifling businesse, and produce him as a witnesse in euery slight cause, which either needeth no proofe, as being a matter of no importāce, or may easily be proued, either by manifest reasons, or more inferiour testimonies; then what dishonor & disgrace do we offer to this supreme Maiesty, the most glorious King of heauen and earth, when in our ordinary speeches and businesses we doe in an idle and senseless manner name him, hauing no occasion at all to speake vnto him, or inuocate him by our othes as a witnesse or Iudge, in euery trifling and needlesse businesse, which either deserueth no proofe, or may easily be proued by other meanes; seeing he is the chiefe soueraigne and supreme Iudge of heauen and earth, vnto whom we are only to appeale in matters of highest nature and greatest necessity. Act. 10. 14.

Lastly, if according to the common practise of the sons of Belial, we blasphemously sweare by the seueral parts of Iesus Christ, as his flesh, bloud, heart and such like; what doe we else but as much as in vs lieth in most despiteful maner crucifie him afresh, and make a mock of his incarnation & sufferings? What do we but most vngratefully dishonour him, who took vpō him our fraile flesh, indured a miserable life, and suffered a cursed death, that so he might work the worke of our redemption, make vs of the heires of perdition and firebrands of hel, the children of God, and inheritours of the eternall ioyes of Gods kingdome? In a word, what doe we else hereby but causlesly aggrauate the hai-

§. *Sect.* 3. *That it is a great sin to sweare by the seuerall parts of Christ.*

nouſneſſe of our ſins, and plunge our bodies & ſoules into a feareful degree of condemnation? *Iudas* is a condemned wretch in hel, becauſe he betraied his maſter vnto the high Prieſts to be crucified, for 30. peeces of ſiluer; what a fearful ſentence then are they to expect, who themſelues crucifie & teare in peeces his moſt precious body, hauing no inducement of pleaſure, profit, or credit, to draw thē vnto it, but through meere vanity or malicioufneſſe, whereby they are ready to gratifie the diuell, by deſpiting God himſelfe? The ſouldiers are iuſtly taxed and reproued for parting but the garments of Ieſus Chriſt; and therfore how much more are they worthy of rebuke and puniſhment, who diuide & teare in peeces his glorious and indiuiſible perſon, his mā-hood from his Godhead, his ſoule from his body, & al his bleſſed members one from another? The Iewes grieuouſly ſinned (as al cōfeſſe) in crucifying the Lord of life; but theſe blaſphemers ſin in diuers reſpects much more grieuouſly: for they ſinned of ignorāce, becauſe they did not know him to be the prouiſed Meſſias; theſe of knowledge, after they haue confeſſed and profeſſed that he is the Sauiour of mankind; they called vpon *Pilate* to haue him crucified, theſe crucifie him themſelues, and in ſtead of croſſe & nailes, they rend him in peeces betweene their own teeth: they committed this ſinne but once, theſe innumerable times, euery day in the yeer, euery houre in the day, ſpeaking no oftner then they do blaſpheme: they ſinned againſt him in the ſtate of humiliation when he was but in the forme of a ſeruant; theſe after he is exalted to glory and maieſtie, ſitting at the right hand of God, as the ſoueraigne Lord & Iudge of heauen and earth. Many of them were pricked in conſcience, & repented of their ſin at the hearing of one ſermon; theſe haue no ſight, ſenſe nor remorſe of their ſins, though their conſciences haue bin often conuinced in the miniſtery of the word; and though the Lord hath for many yeers together granted them the means of their conuerſion, yet they continue in their ſinne, and in their hardneſſe of heart. As therefore they ſurpaſſe them in ſinne, ſo ſurely they ſhal exceed them in puniſhment; and as it ſhall be eaſier for Tire

Act. 3.17.

and

and Sidon, Sodom & Gomorrah at the day of iudgement, then for the people of the Iewes; ſo ſhall it be eaſier for the Iewes at that day, then for theſe blaſphemers.

§. *Sect.* 4. 3. *Becauſe vaine ſwearing doth ſmother the chiefe graces of Gods ſpirit.*

Thirdly, we are to abhorre this vain and prophane ſwearing, becauſe it doth ſmother and choake in vs the chiefe graces of Gods ſpirit. As for example, inuocation & praier; for with what face can we preſume in the time of want and affliction, to call vpon that name for helpe, which we haue ſo often abuſed by prophane ſwearing? So alſo faith in Chriſts merits; for how can we beleeue that Chriſts body was crucified for vs, which we ſo often & deſpitefully crucifie vnto our ſelues afreſh, or that his blood ſhall waſh away our ſinnes, which by impious and prophane ſwearing we haue ſo often trampled vnder our feete as an vnholy thing, making but a mocke of it? It ouerthroweth alſo our affiance in Chriſt, both in this life, and at the day of iudgement; for how can we truſt in him as our Sauiour, whom we daily deſpite, as though he were our enemy? how can we when we are cited before the tribunall of Chriſt, hold vp our heads with any aſſurance of fauour, when as our conſciences ſhall tell vs, that we haue ſeldome remembred him, but to blaſpheme him, and haue more often named him in our othes, then in our praiers?

§. *Sect.* 5. 4. *Becauſe this vice ill beſeemeth a Chriſtian.* Col 4. 6. Epheſ. 4. 29.

Fourthly, this vaine ſwearing is to be auoided, becauſe it is a vice which ill beſeemeth thoſe who make profeſſion of Chriſtianity; for a Chriſtians ſpeech ſhould be powdred with ſalt, and not with othes; it ſhould not be vnſauorie, and much leſſe ſtincking and noiſom: it ſhould miniſter grace to the hearers, and not like a contagious leproſie infect the weak, nor like thornes and ſwords, vex and grieue the ſtrong. For howſoeuer euil men can eaſilie paſſe it ouer, when they heare Gods name diſhonoured, as being a thing which doth not at all concerne them; yet if thoſe who truely feare the Lord, and be zealous of his glory, heare theſe blaſphemies, that heart quaketh, their ioynts tremble, and their haire ſtandeth vp an end, as it is, Eccl. 27. 14. Moreouer it is a vndoubted badge, and infallible note of a prophane perſon who maketh conſcience of no ſinne,

but would (if he might with as little danger or diſcredit doe it) commit any maner of wickedneſſe. And hence it is, that as *Salomon* maketh it a true note of a faithfull man, to haue a reuerēt reſpect of an oth; ſo he pinneth it as a badge vpon the wicked mans ſleeue, that he maketh no cōſcience of cuſtomable ſwearing. For as he parallelleth & oppoſeth the wicked to the iuſt, the pure to the polluted, the ſinner to the good man: ſo likewiſe, the vſuall ſwearer to him that feareth an oth. The reaſon is manifeſt, for if neither Gods loue, mercy, goodneſſe, nor the innumerable benefits which he hath multiplied on them, can reſtraine them frō this vaine & vnprofitable ſinne, wherin there is no reſpect, ſo much as of any worldly good; then we may vndoubtedly conclude, that were it not for feare of humane lawes, they would if their luſts moued them, as eaſily and readily commit adultery, theft, or any other capitall ſinne, which haue the wordly baits of pleaſure, profit, or preferment to allure them; for he that will not ſticke to offend God, gratis, and for no benefit, will much more do it, when he is hired with pleaſure or profit.

Eccle. 9. 2.

§. *Sect. 6.*

5. Becauſe vaine ſwearing is an horrible abuſe of our tongues.

Fiftly, becauſe it is an horrible abuſe of our tongue, when as the Lord hauing giuen this excellent member, for the ſetting forth of his glory, we abuſe it to his diſhonour, by blaſpheming our Creator, and make that which ſhould bee the trumpet of Gods praiſe, the trumpet of Satan, to proclame warre againſt heauen, and an open defiance againſt God and all goodneſſe. Whereby we iuſtly deſerue (ſeeing we thus abuſe this excellent faculty of ſpeech, which the Lord hath priuiledged vs with, aboue al the reſt of his creatures, to the diſhonor of the giuer; and wheras the heauens declare the glory of God, and the earth ſheweth his handy worke, and al the reſt of the creatures in their ſeueral kinds doe with their dumbe eloquence magnifie and praiſe their Creator, we cōtrariwiſe diſgrace him with helliſh blaſphemies and impious othes:) we deſerue, I ſay, that the Lord ſhould ſtrike vs with preſent dumbneſſe, and caſt vs out as he did *Nebucadnezer*, from the ſociety of men, among the brute and ſauage beaſts, till with him wee haue learned to

ſpeake

speake to Gods glory, and to magnifie the mercie of our Creator.

Sixtly, we are to auoid vaine swearing, as being a notable cause and necessary forerunner of that damnable sinne of periurie; *nam qui deierat, peierat*, he that often sweareth, often forsweareth. To which purpose one saith: *Caue facilitatem iurandi; cum de facilitate nascatur consuetudo, ex consuetudine periurium, ex periurio blasphemia*; beware of inclinablenesse to sweare in ordinary communication; for of inclinablenesse ariseth custome; of custome periury; and of periury horrible blasphemy. And this commeth to passe both because custome of swearing taketh away all reuerent regard of an oth; vpon which followeth forgetfulnesse of that which is sworne, and so vtter neglect of performance; & also, because mens tongues being inured thereunto, doe as familiarly vse it, as a simple affirmation and negation, and consequently they doe no oftener affirme an vntruth, then they are ready to confirme it with the deepest othes. An example whereof we haue in *Saul*, who being the greatest swearer that we read of in the Scriptures, and making no conscience of an oth, made as little account of damnable periury, as appeareth, 1 Sam. 19. 6. 15.

§. *Sect.* 7. *6. Because it is a cause and forerunner of periury.*

1. Sam. 19. 6. 15

Seuenthly, let vs flee this prophane vice of common swearing, alwaies remembring that swearers haue a fearefull account to make at the day of iudgement. For if an account must be giuen of euery idle word, then how much more of euery vaine and bloudy oth? if they shall not escape punishment, who haue spoken idly and vainely, how fearefull shall their condemnation be, who in their ordinary talke haue spoken impiously and blasphemously?

§. *Sect.* 8. *7. Because vaine swearers haue a fearefull account to make at the day of iudgement.*

Eightly, let vs call to minde the number numberlesse of Gods infinite mercies, both in our creation, preseruation, & redemption, and thinke with our selues what a foule shame it is for vs, thus to offend against this maiestie, which wee haue found so mercifull and gracious, especially by this sinne, which as it is vnto him most odious, in that it robbeth him of his glory, which is most deare vnto him; so it bringeth no appearance of good vnto vs; for whereas other sinnes

§. *Sect.* 9. *8. Gods manifold mercies should restrain vs from vaine swearing.*

haue

haue their seuerall baits to allure vs, some the baite of profit, some of honour, some of pleasure; this sinne of vaine swearing is destitute of them all, for vaine othes are in vaine, and bring no profit but losse, euen the losse of Gods fauour, of a good conscience, the assurance of saluation, & of our credit and reputation amongst the faithfull, nor any pleasure and delight, vnlesse a man should (like the diuell himselfe) take a hellish pleasure in acting sin & despighting God; but contrariwise horror of minde, & the torments of an euil conscience, nor any credit and esteem, but rather brand the swearer with the black marke of a prophane person. Seeing then if God hath required a great matter at our hands, we should haue bin ready in regard of his boundlesse and endlesse mercies to haue done it: how much more should we for his sake, forsake and detest this sin of vaine swearing, which hath in it not so much as any respect of the least worldly benefit? He hath bestowed vpon vs whatsoeuer good things we enioy, and will we not at his request part with this sin, which is not only vnprofitable, but hurtful? He is so bounteous that he hath not spared to giue vnto vs his only begotten and dearely beloued son, in whom he was delighted and well pleased, and that to the death euen the bitter and cursed death of the crosse: and shall we be so wickedly vngrateful, that we will not at his sute, part with a sinne, which hath in it no respect of good, pleasure, profit, or credit, and contrariwise is hurtfull and pernicious both to our bodies & soules? If Gods infinite loue, mercy, & innumerable benefits should so work vpon our hearts and consciences, that the strongest inducements, and most alluring baites should not mooue and intice vs to commit any sin willingly and against our knowledge, then shame, confusion, and vtter destruction iustly attend those who either through wantonnesse, or maliciousnesse, fall into this sinne, hauing no reason in respect of pleasure, profit, or credit, to perswade them thereunto: according to the prai-

Psa. 25. 3. er of the Psalmist, Psal. 25. 3. *Let them be confounded that transgresse without a cause.*

§. *Sect.* 10. But if Gods mercies will not mollifie our flinty hearts, yet

let

let his iudgements denounced against prophane swearers, bruise & batter them in peeces. For in this life the Lord hath threatned against wicked swearers a whole volume of his curses, Zach. 5. 3. Which are said to be registred in a book, to shew vnto vs, that seeing they are kept vpon record, they shall surely be remembred; in a large volume of twenty cubits long, and tenne cubits broad, to note the multitude of Gods plagues which shall be inflicted vpon the swearer; & in a flying booke, to shew the swiftnesse of Gods vengeance against this sinne, and the quick dispatch he will make in destroying of them, though they be scattered far and wide vpon the face of the earth. So he threatneth, Deut. 28. 58. that those who will not feare this glorious and fearefull name, *The Lord our God*, shal be punished with wonderful plagues, both in themselues and in their posterity, great in quantity, grieuous and sore in quality, and in respect of time, of long continuance. To the same purpose the sonne of *Syrach* saith, that *a man which vsed much swearing shall be filled with wickednesse, and the plague shall neuer goe from his house*, Eccles. 23. 11. But well were it with blasphemers, if they had their whole portion of punishment in this life, and that they might die like beasts without any future sense of weale or woe, but they shall finde it farre otherwise; for they who in their ordinary communication, in stead of yea yea, nay nay, vse vaine swearing and bloody othes, shall fall) as the Apostle telleth vs) into eternall condemnation, and as they haue blasphemed God in earth, so they shall continue their wicked blasphemies in hell torments with the damned spirits; as they haue dishonoured God, by abusing and prophaning his holy name in their accursed othes, so the Lord will glorifie it againe in their fearfull and eternall punishments.

9. *Gods iudgements should restraine vs from this sin of vaine swearing.*

Zach. 5. 3

Deut. 28

Eccles. 23. 11

Iam. 5. 12

And these are the reasons which may mooue vs to hate and auoide this sinne in our selues; the which may bee also effectuall to make all men carefull in reforming this vice in those that belong vnto them, and are vnder their gouernment, especially Magistrates in the common-wealth, and housholders in the family. And the rather, let all in authority be perswaded hereunto; first, because where one is tainted

§. *Sect.* II. *We must not onely reforme our selues, but those who are vnder our gouernments.*

ted with this leprosie, if separation be not made, hee will likewise infect those that are about him. As therefore Magistrates and housholders in the time of common sicknesse are verie carefull to stay the infection, by keeping the sick from the whole: so the like or much greater care must bee had in keeping these who are infected with this contagious sinne of vaine swearing, from those who are not yet tainted, either till they be reformed and cured, or if they be vncurable, by banishing them out of the common wealth, and excluding them out of the familie; or at least by inflicting vpon the offenders such seuere punishments as may vtterly discountenance this sinne, and discourage and deterre others from following their lewd example.

§ *Sect.* 12. *The impunity of one sinner bringeth Gods iudgements vpon the whole family.*

Secondly, because where any one enormous sin raigneth in any member of a society, which is not suppressed and reformed, or at least corrected and sharply punished, that sinne will bring Gods vengeance and fearefull iudgements, not only vpon the offender, but also vpon the whole body of that society. For in respect of that neere communion which is betweene the diuers members of the same body politicke; it commeth to passe oftentimes, that both their prosperity, and aduersity, benefits, and punishments are communicated. So that as for the sakes of some few godly men, the whole society fareth the better; so for the sinnes of some few, which are either defended, winked at, or not punished; Gods temporary iudgements are inflicted vpon the whole body, whether it be a priuate familie, or the whole common wealth. Of the former we haue an example in *Elies* house, ruined and subuerted through the vncorrected sinnes of *Hophni* and *Phinees*; of the latter, in the Beniamites, whose whole tribe was neere rooted out for not punishing the abominable filthinesse of the inhabitants of Gibeah: and in the Israelites, who for the sinne of *Achan*, fell before their enemies. If then wee would not haue Gods curse light vpon the whole common wealth, or familie, let the blasphemous swearer be reformed, or banished, or at least by some other meanes seuerely punished; for he that hauing power and authority giuen him of God to punish a sinne, doth wincke

1. Sam. 3. 13

Iud. 19, & 20

Ios. 7.

at it, becommeth an acceſſary in the fault, and ſhall be a partner in the puniſhment.

CHAP. VI.

Excuſes alleaged for vaine ſwearing taken away.

AND thus haue I ſet downe ſuch reaſons and arguments, as may perſwade thoſe who haue any ſparke of grace, to leaue this vaine ſinne, and thoſe alſo who are in authority to puniſh ſeuerely ſuch as are graceleſſe and incorrigible. Now in the next place I will take away thoſe excuſes no leſſe vaine then common, which are obiected either in the defence or excuſe of this ſin. For ſome there are who by long cuſtome being hardened in this ſin, are grown to that height of impudency, that they dare not only excuſe their vaine ſwearing as veniall, but alſo defend it as commendable; & to that high degree of impiety, that they audaciouſly preſume to turne the point of Gods owne weapon againſt himſelfe, and to vſe the ſword of the Spirit the word of God, as their inſtrument to wound Gods glorious name, and as it were to ſtab our Sauiour Chriſt, by making way for their helliſh blaſphemies. Doth not (ſay they) the Lord himſelf inioyne ſwearing as a part of his worſhip and ſeruice? and doth not the Pſalmiſt tell vs, that all who ſweare by the Lord ſhall reioyce before him? the more therefore we ſweare, the better ſeruice we do vnto God, and the greater cauſe of true reioycing we procure vnto our ſelues. To this I anſwere, that if they would examine themſelues aright, their owne conſciences would tell them, that in their vaine ſwearing they do not propound vnto themſelues, as their ends, Gods glory, and their ſpirituall reioycing, but rather ſweare to deſpite God in their rage, when they cannot haue their will; or in a brauery to grace themſelues with this helliſh ornament. And therefore when by theſe ends they defend their ſwearing, they doe but play the graceleſſe hypocrites, couering their foule ſin vnder this faire vizard. But though we leaue the ranſacking of their

§. *Sect.* 1. *Their reaſons who defend their ſwearing, anſwered.*

Deut. 6. 13

Pſal. 63. 11

hearts vnto the Lord who is the only searcher of them, and take their reasons as they propound them, yet will they make little for their vaine swearing, but rather much against it. For as when the Lord inioyneth his true worship, hee doth not thereby approue of all manner of worship which is done vnto him, but onely that which himselfe prescribeth; yea rather thereby forbiddeth and condemneth al humane inuentions, will-worship, and superstitious meanes of his seruice, and restraineth vs both for the matter and manner vnto his reuealed wil: so when the Lord commandeth and commendeth vnto vs a lawfull oth, that hereby his name may be glorified, the truth cleered and defended, and we discerned from Heathens, Pagans, and all manner of idolaters; he doth not approue of vaine swearing, for in his law he hath absolutely condemned this taking of his name in vaine, but that wee sweare in that manner which hee hath prescribed, in truth, righteousnesse, and iudgement: that is, for confirming of a necessary truth, which can by no other lawful means be cleered, and not vpon euery vain and trifling occasion; with feare and reuerence of Gods Maiesty, as being in his presence, and not in a swaggering humour, impiously and irreligiously aiming in our othes neither at Gods glory, nor the good of mē.

§. *Sect. 2. The excuse of vaine swearing by custome taken away.*

Others there are who are not come to that audacious impudency, to defend their vaine swearing as lawfull, and yet nethertheless if they be taxed and reproued for it, will not sticke to pretend many excuses, why either they cannot or will not leaue it. Some alleage for their excuse, that they haue beene inured to such a naughtie custome of swearing, that howsoeuer they disallow it in themselues, yet they fall into it at vnawares, and can by no meanes giue it ouer. But did they euer indeed condemne it as a sinne, and themselues for falling into it? Were they euer seriously and soundly grieued at their hearts, because thereby they haue displeased and dishonored God? Do they lothe and hate this wicked custome, and earnestly labour to weane themselues from it? Alas their consciences tell them that they doe nothing lesse; but either that they carelesly neglect to set a watch before their lippes that they may not thus offend, or that what shew soeuer they make

make to the contrary, they like and loue their ſinne, & take a pride in vſing of it. Wherof it muſt needs follow, that howſoeuer theſe men pleaſe themſelues, as though all were well, and haue put their ſecure conſciences to ſilence by this vain excuſe, yet in truth their eſtate is moſt wretched, ſeeing they are content to liue in a knowne ſinne without repentance, which, if it be finall, will enter them into the certaine poſſeſſion of eternall death. Yea but many of them will ſay, that they repent of their ſinne, for after they haue vainly ſworne they ſmite themſelues on the breaſt, and aske God forgiueneſſe. O blindneſſe to be pitied if it were not wilfully affected! Is this the mends which thou makeſt, in hypocriticall manner to ſmite thy breaſt, for piercing of thy Sauiour? Is this a praier acceptable vnto God, or like to return with fruit into thy boſome, when thou askeſt forgiueneſſe with a purpoſe ſtil to offend, and deſireſt his pardon, as a priuiledge, by vertue whereof thou maiſt ſecurely goe forward in thy ſin? Is this the repentance which God requireth to ſmite the breaſt, and to aske forgiueneſſe with fained lips? when as in the meane time the heart is not ſmitten at all with bitter griefe, nor earneſtly reſolued in a true hatred to leaue this ſin ſo vaine, and ſo vnprofitable? If for euery oth theſe ſwearers ſhould ſuſtaine the leaſt worldly loſſe, or indure the leaſt bodily puniſhment, euen the loſſe of a groat, or the ſmart of a phillip, it would ſoone reclaime them from their euill cuſtome; and yet ſo baſely doe they eſteeme the ſaluation of their ſoules, ſo little doe they feare the helliſh torments, ſo ſlenderly doe they regard the Lords commandement, and ſo meane a reſpect they haue of his Maieſty either to loue, or feare him, that they cannot finde in their hearts to weane themſelues from this wicked cuſtome of vaine ſwearing, which bringeth vnto them no benefit, no not ſo much as any worldly profit or aduantage. Say therefore no more that it is an vnreſiſtable cuſtome, but rather thy carnal prophanenes, and vtter contempt of God, which commeth thee in this ſinne. Neither alleage any longer this vaine excuſe, which doth but proclaime thy follie and aggrauate thy fault; making it queſtionable whether thy fottiſhneſſe or impiety ex-

ceed one the other. For, may not any other sinner after the same manner pleade possession of their sinne as well thou? may not the murtheter say, I cannot leaue muthering of my neighbor, because I haue bin so often fleshed by killing and slaying? may not the adulterer with as good reason and more necessitie, excuse his adulteries, because by long custome he hath gotten such an habit of whoredome, that hee cannot leaue it? may not a theefe when he is arraigned before a Iudge as well excuse his theft, by alleaging that hee hath so long continued in his rapine and robbery, that he hath no power to reclaime himselfe from stealing? Now if in these cases euery one would condemne such excuses as ridiculous, and the excusers as outragiously impious; because customable liuing in sin exceedingly aggrauateth the wickednesse of the sinner; then why should we not condemne this excuse of swearers of like folly and impiety, when as being reproued for swearing at some times, they plead for themselues, that it is their ordinary custome, and therefore they cannot leaue it. For if it be a sin to sweare once or twice, then is it out of measure sinfull, to make an ordinary practise of it, and so to bring vpon our selues an habit of swearing.

§. *Sect.* 3. *Their excuse taken away which say they think no harm.*

Others excuse themselues, that though they sweare, yet they thinke no harme, and therefore they hope God will haue them excused. To these I answere with our Sauiour, that *out of the abundance of the heart the mouth speaketh*: & therefore if the words be prophane, we may safely conclude, that the heart also is polluted. If the heart were a good treasury, they would, as Christ saith, bring out of it good things, euen such pure golden speeches as would indure the touch and triall of Gods word; and not vent foorth nothing else but drosse and filth. If piety and the true feare of God were rooted in their hearts, they would not from these good trees bring foorth such euill fruits; if they were pure fountaines seasoned with Gods grace, they would neuer send forth such bitter and polluted streames, neither would they blaspheme God with their mouth, if they blessed him in their hearts. In a word, if they had any dramme of true religion seated in the heart, it would bridle the tongue, and restraine it from vaine

Mat. 12,34,35

Mat. 7, 16, 10
Iam. 3, 10, 11

swearing:

ſwearing: for what ſinne will a man leaue for Gods ſake, if he will not leaue this which is euery way vnprofitable, and many waies hurtfull? And therefore we may conclude with the Apoſtle, that *if any man amongſt vs ſeemeth religious, & refraineth not his tongue, hee deceiueth his owne heart, & his religion is vaine.* Iam. 1. 26. Neither let them thinke that howſoeuer they excuſe themſelues, God will haue them excuſed, ſeeing he hath plainely told them, that they ſhall giue an account for euery idle word, and therefore much more for vaine and impious othes; and that when he commeth to iudge, he will paſſe the ſentence, not according to our ſecret thoughts, but according to our words and workes. Matth. 12.37. *By thy words thou ſhalt bee iuſtified, and by thy words thou ſhalt be condemned.* Neither let them ſuppoſe that this excuſe which would ſeeme friuolous and fooliſh to a mortal man, wil goe for currant before the moſt wiſe and iuſt Iudge of heauen and earth. Now what Prince, hearing himſelfe abuſed to his face by the reprochful words of his baſe ſubiect, would admit of ſuch an excuſe, that whatſoeuer hee ſpoke with his mouth, yet he thought no ill in heart; and will not, thinke we, the Lord be as iealous of his glory, which is moſt deare vnto him, as an earthly King? or will hee in his iuſtice acquite ſuch offenders vpon ſuch friuolous and vaine pretences?

Iam. 1. 26

Mat. 12. 37

Others ſhroude their ſinne vnder the example of the multitude, alleaging that it is the common cuſtome of all, ſome few onely excepted, who are but too ſcrupulous about euery triſle. But let ſuch know, that after this manner they may excuſe and countenance any manner of wickedneſſe, ſeeing no cuſtome is more common then to liue in ſinne. Let them remember that God hath forbidden vs to follow the example of a multitude in that which is euill; or to faſhion our ſelues according to the world, whereof we are but pilgrims, if at leaſt we be inhabitants of the heauenly Ieruſalem; that Chriſt hath choſen vs out of the world, not that we ſhould ſtill imbrace the impious practiſes of wicked worldlings, but that becomming his Diſciples, we ſhould follow his word and holy example, as our onely guides. Let them conſider, that

§. Sect. 4. Their excuſe anſwered who pretend the example of the multitude.

Exod. 23. 2

that common vſe of committing ſinne doth not excuſe, but much aggrauate it in Gods ſight, and that it doth more inflame his wrath, and increaſe the puniſhment, when as men combine themſelues to work wickednesſe. Finally, let them call to minde, that it is the narrow path and ſtraite gate leading to eternall life, which is leaſt frequented, ſo that the Chriſtian may goe in it without crouding, though it be not large and ſpacious, in reſpect of the ſmall number which trauaile this way: and contrariwiſe, that there is no way more commonly haunted then the broad way, which leadeth to deſtruction; and conſequently, that we can haue ſmall comfort in hauing a numerous multitude to accompany vs into hell.

Math 7. 13.14.

§. *Sect.* 5. *Their excuſe taken away, who alleage that they ſweare nothing but the truth.*

Others alleage in their excuſe, that they ſweare nothing but the truth, which may lawfully be confirmed with an oth. But as I haue ſhewed, Gods name is prophaned and abuſed, not onely (although moſt grieuouſly) when we ſweare that which is falſe, but alſo, when it is vſed vpon euery trifling occaſion, to confirme an vnneceſſary truth, which either is not worth prouing, or may be demonſtrated by other arguments; or without that reuerend and religious reſpect of his glorious Maieſty which he requireth.

§. *Sect.* 6. *Their excuſe anſwered, who pretend that they ſweare by ſmall othes.*

Yea, but will ſome ſay, I auoide this danger, ſeeing my cuſtome is not to ſweare by God, but by ſlight and ſmall othes, as by my faith, troth, by our Lady, the maſſe, and ſuch like: and therefore I am to be excuſed, becauſe I do not take the name of God in vaine. To this I haue already anſwered, whereas I proued that the Lord requireth that we ſhould ſweare by his name only: to which I may adde, that our Sauiour hath directly forbidden ſuch kind of othes, and hath inioyned vs in our ordinary communication, to vſe only, yea yea, nay nay; telling vs that whatſoeuer is more, commeth of euil. Though therefore it be not ſo hainous a ſin, as that horrible abuſing of Gods holy name, yet it is a ſin, ſeeing Chriſt himſelf hath forbidden and condemned it; and therfore not to be entertained, and much leſſe excuſed or defended by any Chriſtian. For wee ſhould thinke no ſinne ſo ſmall that wee may willingly commit it, ſeeing the leaſt ſinne meriteth the

Math. 5.34

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wages of eternall death, and can no otherwiſe be expiated and done away, but by the ineſtimable price of Chriſts precious bloud; or if we doe, let vs aſſure our ſelues it ſhall not be ſmall vnto vs; for the leaſt ſinne in it owne nature is hainous and vnpardonable, ſo long as it is willingly committed, and excuſed or defended.

§. *Sect.* 7. *Their excuſe anſwered, who alleage others incredulity.*

Laſtly, they excuſe themſelues by alleadging the incredulity and ſuſpition of others, which is ſuch, that vnleſſe they ſweare they cannot be credited and beleeued. But vnto this I anſwere, that the beſt way to haue our words credited, is not to confirme euery thing wee ſpeake with an oth, for ſo our othes becomming common and ordinary, will be as little reſpected as a ſimple affirmation; nay in truth they will deſerue leſſe credit: for it is to be thought that hee who maketh no conſcience of tranſgreſſing one commandement, will not make much more conſcience of tranſgreſſing another; hee that ſticketh not to vſe deieration and vaine ſwearing, will not ſticke at periury and forſwearing; or if he doe, it is not becauſe he wanteth an heart to do it, but rather ſome ſtrong inducement to perſwade him. But the beſt way to haue our ſpeeches credited, is to accuſtome our tongues to ſpeake the truth, and to be of an vpright, iuſt, and vnblameable life and conuerſation; and ſo ſhall our word be more regarded than anothers oth; for it is not the oth that giueth credit and authority to a man, but a man to his oth; and if in our whole courſe and carriage we clearely ſhew, that we make more conſcience of lying, than another of periury, his oth will not be ſo much credited, as our bare promiſe or aſſertion. Whereby it appeareth that ordinary ſwearing is either needleſſe or booteleſſe. For if a man be of an holy and religious conuerſation, there will be no vſe of it, vnleſſe it be in waighty cauſes, wherein an oth is lawfull; becauſe his word will carry with it ſufficient credit: and contrariwiſe, if he be knowne to haue accuſtomed himſelfe to lying, diſſembling, and falſe dealing, his ſwearing will not profit him, ſeeing his vnconſcionable falſehood, doth take away all credit and authority from his oth.

But let it be ſuppoſed, that though we are iuſt and faithful, §. *Sect.* 8.

Others incredulity, no dispensation for vaine swearing.

we cannot be credited, vnlesse we sweare? yet this giueth vs no dispensation for othes in light or needlesse occasions, seeing we are rather to obey our Sauiour Iesus Christs commandement, who hath forbidden vs to sweare in our ordinary communication, then by vaine swearing to gaine credit to our speeches, or to satisfie such suspitious and incredulous persons, who will not beleeue vs without an oth. For hereby we shall approue our obedience to God, by making conscience of transgressing his law: whereas they by suspecting our word without cause, do hereby but proclaime their owne practise of lying and falshood, for who is more ready to suspect vnknowne euill in another, then he who is guilty to himselfe of his owne naughtinesse?

CHAP. VII.

Of the meanes to weane vs from vaine and customable swearing.

AND so much for answere vnto such excuses as are vsually alleaged for customable swearing. Now to the end that al those who are mooued with that which hath beene said, to a holy resolution of forsaking this wicked practise, may the better bee enabled to attaine vnto their desire, I wil breefly for a conclusiō set down the meanes, by the carefull vse whereof we may breake off this wicked custome of vaine swearing. And first, as in the curing of bodily diseases, the best course is to take away the causes thereof; so if we would haue our soules cured of this sinful sicknesse of vaine swearing, we must endeuour to remooue the causes from which it chiefly ariseth. And these are principally foure; the first is impatiency & furious anger, which being a short madnes, maketh vs to forget for the time, not only al humanity towards men, but al duty & respect which we owe vnto God, and in barbarous and despiteful maner, to load his holy name with blasphemies, as though he were the onely cause of our discontentment, either by inflicting or not auer-

§. *Sect.* 1.

3. We must shun impatiency and furious anger.

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ting the euils which vex and grieue vs. For the purging away of which franticke humours, I referre the reader to the perusing and vse of those spirituall receits which I haue prescribed for these impatient patients, in my treatise of Anger.

The second cause of vaine swearing to be remooued, is pride, and vaine glory, which maketh men to vndervalue their othes, lest they themselues should be vndervalued, for therefore they sweare in their ordinary communication, either because they would appeare gallants, full of spirit and valour, and gaine the reputation of Gentlemen and men of worth; or because they would haue euery word which commeth out of their mouth respected, and beleeued as an oracle of infallible truth. §. *Sect.* 2. *The second cause of vaine swearing to be remooued, is pride and vaine glory.*

The third cause of vaine swearing, is greedy couetousnes; for when as men haue resolued with themselues, that they will be rich, they dare not depend vpon God in the vse of lawfull meanes, but take all indirect courses for the increasing of their wealth, as lying and dissembling, bribing and oppression, all manner of fraud and deceit: and among the rest, swearing, and forswearing, in their ordinary trading, buying and selling, that thereby gaining credit vnto themselues, they may either buy, or put off their wares at a better rate. Those therefore who would auoide vaine swearing, they must first remooue this special cause therof greedie auarice, and learne to rest and depend vpon the prouidence of God, whose blessing alone maketh rich; and giueth vnto men being enriched the comfortable fruition of that which they doe possesse. §. *Sect.* 3. *The third cause, greedy couetousnesse.*

The fourth cause of vaine swearing is externall, namely, the suspition and incredulity of others, who will not beleeue a bare assertion or promise, vnlesse it be confirmed with an oth: for the remouing whereof we are to obserue the Apostles practise, indeuouring to haue alway a cleere conscience, not only towards God, but also towards men. For if we walk vnblameably in our liues and conuersation, if we so highly value truth that we will sell it at no rate, if we keepe touch and obserue our promises, not onely when they are aduan- §. *Sect.* 4. *The fourth cause of vaine swearing, others incredulity.* Act. 24. 16

tageable, but also when they bee to our owne hindrance, our word euen in waighty businesses will be credited, and need no superiour testimony or confirmation.

§. *Sect.* 5. *The second meanes to auoid vaine swearing, is to keepe a watch before our lips.* Psal. 39. 1 Iam 1. 26

The second meanes to auoid vaine swearing, is with *Dauid* to set a narrow watch before our lips, that we may not thus offend with our tongues; and to bridle and curbe in this vnruly euill with the bit of Gods feare, that it burst not out into vaine othes; which otherwise will runne at randome and fall into this vice euen before wee bee aware. And if long custome hath so confirmed it in vs that wee haue no hope to breake it off at once, let vs labour at least to bring it into a consumption, and by an antidote of a contrary custome, to disinure our tongues from the vse thereof. Let vs resolue whatsoeuer occasion bee offered, to keepe such a straight watch ouer our tongue, that we will not sweare for the space of a whole day; and when we haue thus farre preuailed ouer our selues, let vs take a longer time; and so taking as it were a truce with Gods glorious name from time to time, binding our selues in the meane while that we will not offer against it any abuse or violence, it will in a small space grow vnto a firme and inuiolable peace; and vaine othes which were as familiar as our ordinary speech, will sticke in our teeth like an vnknowne language, and become of neere acquaintance, which would vsually rush in without bidding, mere strangers which will not come within the doore of our lips, vnlesse vpō extraordinary occasion they be inuited.

We must breake off custome with custome.

§. *Sect.* 6. *The 3. meanes is to be sparing in the vse of asseuerations.*

The third meanes to auoid vaine swearing, is to be sparing in the vse of earnest asseuerations and protestations; for these are as it were the outward and next adioyning fences, the vse whereof is to preserue Gods glorious name from being prophaned and trampled vpon by common vse; & therefore so long as we sparingly and reuerently approch vnto them, we will be much more respective in vsing the name of God by an oth; whereas if we vsually leape ouer the fence, and by prophane and cōmon vse tread it downe and trample it vnder foote, then the fence being taken away, the holy name of God himself lieth open to be prophaned by vaine swearing. Asseuerations are as it were the banke and brinke of the wa-

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ter, and vaine ſwearing like a deepe miſchieuous pit fit to ſwallow and drowne vs if wee fall into it. So long therefore as we walke aloofe, and doe not approch the bank but vpon waighty occaſion, and with great care and circumſpection, we keepe our ſelues out of all danger; but if we be ſtill leaping vpon the banck, and careleſſy dancing vpon the very brinck, it is a thouſand to one we ſhall ſlip in and periſh, vnleſſe we riſe again and recouer our ſelues by true repentance. Again, if it be obſerued that we are ſparing in the vſe of theſe aſſeuerations, vnleſſe it be in waighty affaires, and with great reuerence and reſpect, then will it gaine vnto them ſuch authority, that we ſhall neuer bee vrged by ſwearing to confirme our ſpeeches; euery one being ready more to eſteeme and credit our honeſt proteſtation, then the deepe othes of thoſe who accuſtome their tongues to vaine ſwearing.

The fourth meanes to auoide this ſinne of vaine ſwearing, is to ſhun the company of ſuch as much vſe it; becauſe our corrupt nature is eaſily infected, if we doe but breathe in the contagious aire of ſinne. And as ciuill men liuing amongſt barbarous people, quickly loſe the purity of their owne language, & haue their ſpeech corrupted with the barbariſmes that are daily ſounding in their eares; ſo if being religious we haunt the company of theſe curſed Edomites, who inure their tongues to blaſpemous ſwearing, we ſhall ſoone forget to ſpeake the pure language of holy Canaan, & corrupt our ſpeech with vaine and wicked othes. And therefore let no man preſume vpon his owne ſtrength, and flatter himſelfe with a vaine conceit, that hee ſo abhorreth this cuſtomable ſwearing, that he is in no danger of being corrupted with it, though hee frequent ſuch leud company. For there is little hope we ſhall long firmely ſtand in ſuch ſlippery places: firſt, becauſe it is iuſt with God to withdraw his aſſiſting grace from thoſe, who tempt him with their preſumption, and that they who ſo loue tentations that they wilfully runne into them, ſhould alſo fall and be ouercome in the day of triall. Secondly, becauſe by reaſon of our corruptiõ, we are prone to fall into any ſinne; for the ſeeds of all euill remaining in vs, will, when they ſeeme dead and rotten, reuiue and ſprout

§. *Sect.* 7. *The fourth meanes is to auoid the company of vaine ſwearers.*

vp againe, when as they are, as it were watred and cherished, with the wicked examples and incouragements of prophane companions; and the tindar of our corruption is easily set on fire with the touch of the least sparke of an euill president, if it be not extinguished by Gods Spirit. And lastly, because such company will euen compell vs, with a kind of vrgent necessity, to follow their owne practise, by denying to giue credit vnto our words, vnlesse an oth be added for confirmation; for they who accustome their tongues to vaine swearing, will hardly beleeue another man without an oth.

§. *Sect.* 8. *The fift means is to meditate on those iudgements which are inflicted on vaine swearers.*

The fifth meanes to make vs leaue this sin of vaine swearing, is often to meditate vpon those fearefull iudgements, and punishments, which are by the Lord threatned and inflicted vpon impious swearers and blasphemers, both in this life and the life to come. For generally they lie open to all Gods heauy curses and maledictions; and the fire of Gods wrath shall consume their houses, and the Lord will punish them not with ordinary punishments, but will make their plagues wonderfull, not only in themselues, but also in their posterity. Manifold experience whereof we haue in the examples both of former times, and of our owne daies, if wee would but obserue the execution of these heauy iudgemēts, vpon these impious blasphemers; some dying with outragious burning in their mouthes, as though the flames of hell were there already kindled; others with swolne tongues, distorted mouthes, and hellish blacknesse, God shewing the foulenesse of their sin by the vgly deformity of their punishment. Others who had inured their tongues to sweare by the bloud and wounds of Christ, at their death in fearful manner haue had vnstanchable issues of bloud ouer all their bodies. Others haue died vttering horrible blasphemies with their last breath, and so haue been apprehended by the Iudge, as it were, with their theft about them, and sommoned before his iudgement seate, whilest they were executing the very act of treason against Gods glorious Maiesty. And for conclusion, at the day of iudgement, when as they shall be arraigned before his tribunall seate, and there indicted for their manifold abusing

Zach. 5. 3.

Deut. 28. 58

abuſing of his glorious name; the Lord hath ſaid that hee will not hold them guiltleſſe, but they ſhall for euer beare their fearefull condemnation. What folly therefore is it, yea what more then franticke madneſſe, for a man to hazard his body and ſoule, which are of more worth vnto him, then ten thouſand worlds, to the ſuffering of all theſe fearfull puniſhments, both in this life and in the life to come, for a vain and vnprofitable ſinne, which bringeth good to neither ſoule nor body, as before I haue ſhewed?

§. *Sect. 9.* *The laſt meane is feruent praier.*

The laſt and moſt effectuall meanes which we can vſe to preſerue vs from falling into this ſin, is feruent and effectuall praier, wherein we are with the Prophet *Dauid* inſtantly to deſire the Lord, that ſeeing our negligence and careleſneſſe is exceeding great, it would pleaſe him to keepe a ſtraight watch ouer vs, and ſo to rule and ouerrule vs with the good motions and effectuall operation of his holy Spirit, that wee may make precious account of his holy name, and carefully auoid the prophanation thereof by vaine ſwearing. And ſo our ſuit tending to the aduancement of Gods glory, & to the furthering of our owne ſpiritual good, we ſhal be ſure to obtaine our deſire, if we aske in faith, and ſhew our earneſtneſſe to obtaine that we pray for, by our conſtant and conſcionable vſe of thoſe meanes, of which I haue already ſpoken.

Pſal. 141.3

Ioh. 16.23
1. Ioh. 3.22
Luke 11.13.

CHAP. VIII.

Of the ſinne of Periury.

§. *Sect. 1.* *What periury is.*

AND thus much concerning the abuſe of an oth by vaine ſwearing. Now wee are to ſpeake of the abuſe thereof by falſe ſwearing, commonly called periury; where firſt I will ſhew what periury is, that we may know it; and then the greatneſſe and hainouſneſſe of this ſinne, that we may auoid it. For the firſt; *Periury is nothing elſe but falſe ſwearing.* Or more fully, *It is a knowne or imagined vntruth, confirmed by oth, ioyned with deceit, which was either purpoſed and intended before the oth was made, or reſolued on afterwards.* Wherby it appeareth

appeareth that two things doe alwaies concurre in periury: first the generall matter thereof, which is an vntruth: and secondly, the forme which giueth being vnto it, namely, a false oth, made with purposed and affected deceit, or resolued on afterwards. Now, vntruth is either logicall or morall. Logicall, when as wee doe not speake as the thing is, or when as our speech agreeth not with the thing. Morall vntruth is, when as we doe not speake as we thinke, or when as our speech agreeth not with our minde. Of the former we doe not heere speake; neither doth it make periury, but onely when it is ioyned with the second; whereas the morall vntruth confirmed with an oth is periury, although it be a logicall truth. More plainly, if I sweare an vntruth, being perswaded that it is true, it may be my oth may iustly deserue the censure of rashnesse or prophanenesse; but yet I am not periured, because my speech agreeth with my minde, though not with the thing: neither doe I sweare falsely, although that which I sweare be false, in that I do not sweare with a minde to deceiue, but being my selfe deceiued: whereas contrariwise if I swear an vntruth, knowing it to be so, yea if I swear as the truth is, being perswaded in the meane time, that it is false and vntrue, I fall into the sinne of periury, because my speech and oth agree not with my minde and perswasion, though it agreeth with the thing; and the end of my oth is not to confirme the truth, but to deceiue those vnto whom I sweare. And this kinde of periury whereby a man deceitfully sweareth that which he thinketh false to be true, is an hainous sinne in Gods sight, though afterwards it fall out to be indeed the truth, and as well excludeth him out of Gods kingdome, as when a man sweareth that which hee knoweth certainly is false, to be true, as appeareth Psal. 24. 4. For if it be a grieuous sin and an euident signe of an impious man, to speake deceitfully and with a double heart vnto his neighbour; then how much more abominable is it, when as this deceit is graced and countenanced with an oth?

Ream linguam facit mens rea. Plato.

Psal. 24. 4.

Psal. 12. 1. 2

§. *Sect.* 2. *How our oth is to be vnderstood, being ambiguous.*

Yea, but seeing our speech is often ambiguous, admitting of a double signification, whereof it commeth to passe that I swearing in one sense am vnderstood in another; how

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is such an oth to be expounded and performed, as that I may be cleared from deceit and periurie? Some answere, that our oth must be vnderstood in his sense and meaning vnto whom it is made. But this is too strict and hard, for so a man might be periured, swearing both according to the truth, and according to his owne minde and perswasion, because hee is misunderstood through the default perhaps of the other, who wanteth capacity and apprehension. What then, must it be vnderstood in his sense and meaning that sweareth? If this should be granted, it would be as ouer-partiall on the other side, for so might men speake doubtfully with a purpose to mislead another, & by equiuocation may sweare that which is true in his owne meaning and intention, which is neuertheless directly false, according to his construction vnto whom the oth is made: and therefore the most equall course that can bee taken for the auoiding of both extreames is, that our speech which we confirme with an oth bee vnderstood most simply and plainly, according to the vsuall and common custome, as the most part doe, and ought so vnderstand such speeches. And if yet any doubt remaine, the surest rule is, that the speech confirmed by oth, be vnderstood according to the sense and meaning of him vnto whom the oth is made, if the swearer did sweare deceitfully; or if simply, plainly, and with an honest meaning, then is it to be interpreted in his owne sense who tooke the oth.

§. Sect. 3. Equiuocations, and mentall reseruations, confuted.

Where by the way we may obserue, that the doctrine and practise of the Priests and Iesuites, in this, well sorteth with the rest of their wicked and abominable conceits and courses; who are not content to vse, but also doe approoue and defend in their othes, Equiuocations, and mentall reseruations, of purpose vsed to blind & mislead him vnto whom they sweare, that he may not come to the knowledge of the truth; and that in such grosse manner, that oftentimes there is a flat contrariety betweene their minde and their words, being vnderstood according to common custome, and as they themselues desire, that the party who taketh their oth should conceiue of them. But what soeuer flowrishes they

make to hide their impiety, yet this their doctrine and practiſe is wicked and abominable, and their othes no better then periury, and that in the moſt impious kinde, in Gods ſight; ſeeing vnto their periury, is ioyned diueliſh deceit, which euen in the iudgement and practiſe of the Heathens was condemned and abhorred; for their vſuall forme of ſwearing was, *Ex animi mei ſententia iuro*, I ſweare according to the true meaning of my heart; and they deteſted as impi-
Cic. de Legib. ous and atheiſtical that ſpeech, *iurani linguâ, mentem iniuratam gero*; I haue ſworne with my tongue, but not with my mind. And yet the admired Ieſuites, who could find no name fit to expreſſe the holineſſe of their order, but the ſacred name of Ieſus, being in this, as in many other things, much more wicked then the Heathens, commonly vſe, and ſtifflie defend this periurious practiſe of falſe & deceitful ſwearing.

5. Sect. 4. The euils which accompany equinocations. But let all who profeſſe the name of Chriſt, and deſire to approoue their profeſſion by their practiſe, hate and abhor this groſſe impiety, & helliſh monſter, compounded of periurie, deceit, and treachery, which together with thoſe filthie locuſts, the Prieſts and Ieſuits, haue diſcended out of the bottomleſſe pit, to annoy and hurt the inhabitants of the earth. And to this end let them know, firſt, that theſe equi-
Apoc. 9. 3 nocations, & mental reſervations, being admitted in other, do ouerthrow all truth, when as euery man may coine a meaning of his oth vnto himſelfe, according to the ſtampe of his profit or conueniency, and not according to the ſimple truth. Secondly, they fruſtrate and take away the end of
Heb. 6. 16 an oth, which (as the Apoſtle ſaith) is *to be for confirmation, the end of ſtrife*; for who would reſt ſatisfied in anothers oth, if he knew that it were to bee conſtrued according to his ſecret meaning, of which he is alwaies ignorant, and oft times hath iuſt cauſe to ſurmiſe his falſe meaning, and to haue him in ielouſie and ſuſpition of deceit and double dealing? Laſtly, they ſhew themſelues to be no heires of Gods Kingdome, nor to haue any title or intereſt in the ioyes of heauē;
Pſal 15. 2 for if they onely ſhall dwell in Gods holy mountaine, *who ſpeake the truth from their heart*, then what ſhall become of them who not onely ſpeake deceitfully and with a double

heart,

heart, but also confirme such deceitfull speeches with an oth, yea and which is more (not like *Peter* who fell into this sinne of periurie and repented of it, but) like it, and liue in it, approoue and defend it.

Chap. IX.

Of the diuers kinds of Periury.

AND thus much generally concerning Periury. In the next place we are to speake of the kinds thereof, the which may bee distinguished according to the seuerall kindes of a lawfull oth; for as a true and lawfull oth is either assertorie, which is the affirmation and confirmation of the truth, concerning that which is past, or present, by an oth; or else promissorie, whereby wee bind our selues by oth to performe our promise concerning things to come: so likewise, periurie is either assertorie, or promissorie. Assertory periury is, whereby we sweare that to be true, which we either know or thinke to bee false; or contrariwise, that to be false, which we either know or think to be true. So that there are two speciall kinds of this periurie; the first, when as we confirme by oth that which wee know certainly to be false; the other, when as we sweare that to be true, which we think is false, though afterwards it may fall out to be true. For though the thing be true, yet he who taketh the oth sweareth falsly, because his speech agreeth not with his minde, and his scope is to deceiue him to whom hee sweareth, and consequently it is no better then plaine periurie, and all one in Gods sight as if the thing were false: for as the maine end of a lawfull and religious oth is the confirmation of truth; so the end of periurie is falshood and deceit. §. *Sect.* 1. *Of assertory periury.*

Promissorie periury is, whereby wee either plainly or cunningly promise that by oth, which wee intend not to performe; or hauing at the time of the taking our oth, purposed after a lawfull manner to performe it, yet through inconstancy, change our minds, and will not doe it when as §. *Sect.* 2. *Promissory periury, what it is.*

we may, the thing promiſed being both lawfull and poſſible. Whereby it appeareth, that there are two ſorts of this periurie alſo; firſt, when as we intend at the making of our oth, not to performe it, which is a horrible and high degree of wickednesſe, when as we call vpon God by oth, not onely to be a witneſſe and Iudge of that we ſweare; but alſo our ſuretie that wee will keepe our promiſe, in the meane time intending nothing leſſe then to performe our oth. The other is, when hauing at the taking of our oth ſimply, and ſincerely promiſed that which we purpoſed to performe, we afterwards vnconſtantly breake our promiſe, becauſe wee either thinke, or find it inconuenient, howſoeuer the thing promiſed be both lawfull and poſſible. And both theſe are done two waies; firſt plainly, when as our promiſes are manifeſt and void of all ambiguitie; the other cunningly, when as of ſet purpoſe to deceiue, we frame our words ſo ambiguouſly and doubtfully, that propounding them in one ſenſe vnto him who taketh our oth, we may vnderſtand them in another; and ſo performe our othes not according to the outward appearance of the words, and as the other conceiued of them, but according to that meaning which we haue ſecretly framed vnto our ſelues. As if a Captaine in war hauing taken many priſoners, ſhould bind himſelfe by oth to the enemy to deliuer halfe the Captiues, vpon ſuch a ſum deliuered for their ranſome, and hauing receiued the price according to couenant, ſhould in ſtead of halfe the number, as the other vnderſtood him, ſend halfe the bodies of the whole number, as in his oth he guileſully intended: or like *Cleomenes*, hauing made peace with a City for certaine daies, ſhould aſſault and ſacke it in the night. But this cunning doth not leſſen and extenuate the periury in Gods ſight, but rather doth much aggrauate it, ſeeing thereunto is added fraud and deceit.

Plutarch in Lacon.

CHAP.

CHAP. X.

Questions about periury resolued.

AND thus haue I shewed what periury is, & the diuers kinds there of. In the next place I will propound, & resolue certain questions about the performance of our oths; which being explained and vnderstood, will make vs better discerne what we are to esteeme periury, that we may auoide it. And first, it may bee demanded, whether we are bound in conscience to performe all our othes, and if we doe not, whether we commit this sinne of periury. I answere, that our oth alwaies bindes vs to performance, if the things which we sweare bee absolutely, and in respect of vs who take the oth, lawfull, so that with a good conscience, inlightened by Gods word, we may doe them; and withall, if that they be possible, and in our power, so that we can doe them; and if we doe not performe such an oth we are periured, and fearefully transgresse the commandement of God. For as the Lord requireth that we sweare when occasion serueth in truth, iustice, and iudgement; so also that hauing sworne, we performe our oth. So Num. 30. 3. *Whosoeuer sweareth an oth to bind himselfe by a bond, he shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.* And our Sauiour Christ reckoneth this fidelity in performing our othes, among the waighty matters of the law, yea euen the Scribes and Pharises, though otherwise very corrupt in their doctrin, yet taught this truth out of Gods law: *Thou shalt not forsweare thy selfe, but shalt performe thy othes vnto the Lord*, Matth. 5. 33. And this is made a true signe of one who is a sound member of the militant Church, and an assured heire of the Kingdome of glorie, when as hee abhorres deceitfull swearing, and performeth those othes which are made to his owne hinderance. Psal. 15. 4.

§ *Sect.* 1. 1. *Whether all othes are to be performed.*

2. *What othes binde the conscience.*

Ier. 4. 2

Num. 30. 3

Mat. 23. 23

Matth. 5. 33

Psal. 15. 4

But if the things which by oth wee promise, be vnlawfull or impossible, then such othes doe not binde the conscience,

but are preſently voide, as ſoone as the vnlawfulneſſe or impoſſibility appeareth. For an oth ought not to be the bond of iniquity; and thoſe othes are laudably broken, which are vnlawfully made; neither can they tie vs vnto impoſſibilities, becauſe the things ſo promiſed are out of our power to performe them. But that we may ſpeake of them more diſtinctly, an oth is vnlawfull, firſt, when as wee ſweare to performe ſuch things, as are repugnant and contrary to the law and reuealed will of God; and therefore is not to bee obſerued: firſt, becauſe by ſuch an oth we make the Lord to confirme our teſtimony againſt himſelfe, and to be our ſurety for the performance of that, which is wicked and odious in his ſight. Secondly, becauſe theſe othes made vnto men, infringe and diſanull our oth which wee haue formerly made vnto God in baptiſme, whereby we haue bound our ſelues to yeeld abſolute obedience vnto Gods reueiled will. Now this ought not to bee, both becauſe our firſt oth muſt ſtand, as hauing already bound our conſcience to performance, & therefore may not be fruſtrated and made void with a latter; and alſo becauſe an oth made vnto God, muſt be preferred before an oth made vnto men, in that hee is our ſupreme Iudge, and ſoueraigne Lord, vnto whom we owe our ſelues, our obedience and fealty, and all that belongeth vnto vs. Euen as an after oth made to a rebell, enemy, or ſtranger, cannot diſanull our former oth, whereby we haue obliged our ſelues to yeeld obedience to our lawfull Prince.

Iſidorus.

§. *Sect. 3.* *Vnlawfulneſſe of an oth is either apparant, or diſcerned by the euent.*

Now an oth is vnlawfull and wicked in this regard, either in preſent appearance when it is made, or in the proofe and euēt. Of the former we haue an example in *Ieſabel*, ſwearing the death of innocent *Elias*; and in the Iewes, who bound themſelues by oth to ſlay *Paul*. And ſuch is the oth of our Popiſh fugitiues, who thereby bind themſelues to bee the vaſſals of Antichriſt, denying their due allegiance and obediēce to their lawful Soueraigne; which is expreſly contrary to the word of God, as appeareth Rom. 13.1.2.3. All which kind of othes are hainouſly wicked when they are firſt made. For if knowing them at the time of their taking of them to be wicked and vnlawfull, they doe not at all intend to ob-

1.King.19.2
Act.23
Rom.13.1.2.3
Matth.22. 21
Tit.3.1
1.Pet.2.13

ſerue

ſerue them, they ſinne grieuouſly againſt God by ſwearing falſely; their ſpeech not agreeing with their minde, and by prophaning his holy name in calling him as a witneſſe to confirme their vntruth, and as a patrone of their falſehood: They ſinne againſt their neighbour in abuſing him with a deceit of higheſt nature, namely, vnder the religious ſhew of an oth: And finally, they ſinne moſt fearefully againſt their owne ſoules, by their deſperate tempting of God, prouoking Gods iuſtice, truth, power, and terrible vengeance againſt themſelues, for their knowne wickedneſſe, and perfidious trechery and periury. On the other ſide, if knowing their oth to bee wicked, they haue a purpoſe to performe it, then alſo they ſinne againſt God, in making him not only a Iudge and witneſſe, but alſo a ſurety that they will performe wicked actions, which hee abhorreth; and againſt their owne ſoules likewiſe, in that they binde themſelues vnto euil with an oth, and as though they were not prone enough of their owne accord to fal into wickedneſſe, they bring vpon them a neceſſity of ſinning, and confirme themſelues in euill with the ſtrong obligation of an oth.

Secondly, an oth is vnlawfull and wicked in the proofe and euent, when as there lieth lurking in it ſome concealed wickedneſſe, which he that ſweareth doth not diſcerne. And this is of two kindes: firſt, when as the euill of the oth is really contained in the thing promiſed, which is not diſcouered at the taking of the oth, but afterwards appeareth in the euent. Secondly, when as the thing which wee by oth promiſe, is in it owne nature good or indifferent, but afterwards degenerateth and becommeth euill by accident. Of the former wee haue an example in *Herod*, who by his raſh oth ſwore, though vnwittingly, the death of *Iohn* the Baptiſt; and in thoſe who in our owne time ſweare themſelues vnto Monkiſh cloiſters in their ſuperſtitious deuotion and blind zeale: of the other, in thoſe who by oth vow virginitie and ſingle life; the which courſe of life might be lawfull or indifferent at the time when they tooke their oth, they hauing preſent continency; but afterwards becommeth wicked and vnlawfull, when as burning in luſt they binde them. Mar. 6.

themselues to leade a single life still, and disauow marriage which is the ordinance of God, and the meanes ordained by him to keepe and preserue their vessels in puritie and holinesse.

5. *Sect.* 4. *How an oth is vnlawfull in respect of the party who sweareth.*

And this is the first kinde of vnlawfull othes, which containing wickednesse in themselues bind not to performāce. The second is, when as the oth is vnlawfull in respect of the party, who taketh it. As for example, when he that sweareth, wanteth discretion, and the vse of naturall reason, as children, fooles or mad men: or when those who being vnder tuition and gouernment, binde themselues by oth to do a thing against the will and liking of their superiours and gouernours. As when a child sweareth to match himselfe in mariage against his parents will, whilest he is vnder their gouernment; or sweares himselfe into a Monkish cloister, they disavowing his course. For if vowes and religious othes made vnto God, for the performance of some externall duties, doe not binde the conscience, but may be lawfully disanulled by superiours and gouernours, as appeareth Num. 30 4. 6. then much more may such othes as are made vnto men be lawfully broken, when as they are vnlawfully made.

Numb. 30, 4. 6. 30

5. *Sect.* 5. *Vnlawful oths are to be broken.*

And these are the othes which being vnlawfull doe not binde the conscience, but may lawfully be broken, either presently when as they containe in them apparant euill at the first view, or as soone as the vnlawfulnesse of them is discouered, which for a time hath beene hidden from vs. Yea we not only may, as being permitted, but ought, as being required, breake all such othes, as bind vs to that which is wicked and vnlawfull. According to that: *In malis promissis rescinde fidem, in turpi voto muta decretū: In euil promises keep not fidelity; in a dishoneſt vow change thy purpoſe:* for such othes as are vnlawfull are laudably broken, but damnably obserued. And the reason is apparant, because by keeping thē we shal but adde sin vnto sin, vnto wicked swearing more wicked performance. Let vs therefore carefully take heed that wee doe not by oth promise any thing which is euill: for if the euill bee knowne and apparant, it is horrible wickednesse to draw God into the association of our impiety by

Isidorus.

by calling him to be our witnesse and surety; if it be not apparant, it is prophane rashnesse; for before we sweare, wee ought to bee assured of the lawfulnesse of our oth. But if through infirmity or corruption, we haue fallen into this sin, let vs heartily repent for that which is past, and not continue in it by adding vnto vnlawfull swearing, vnlawfull performance, following herein the example of *Dauid*, who reuersed his sinfull oth, when by *Abigail* he was conuinced of the vnlawfulnesse thereof. 1. Sam. 25

And thus haue I shewed that vnlawfull othes doe not binde the conscience. The like may bee said of those othes which containe in them an impossibility of performance, as when we promise that which we haue no possible meanes to doe and performe, it beeing farre aboue our abilitie and power. Yea but will some say, we promise in baptisme by oth, that we will performe obedience vnto Gods law, the which is impossible for vs to performe: and therefore, either that oth is vaine, and needlesse, or else wee may lawfully sweare vnto impossibilities. I answere, that in baptisme, which is the Sacrament of the new couenant of grace, wee doe not promise exact performance of the Law, but Euangelicall obedience, that wee will heartily desire, and earnestly indeuour with all our power, to yeeld that obedience which the law requireth; and that in vprightnesse of our hearts, wee will striue and labour to walke in the way of Gods commandements; the which vow & promise euery Christian performeth, according to that measure of grace which he hath receiued. And howsoeuer it is not at all in our power to yeeld this Euangelicall obedience, yet this impossibility maketh not our oth vnlawful, seeing the Lord himself requireth this oth of vs, when we make the new couenant of grace, containing a mutuall stipulation betweene God & vs; wherein we promise faith, and obedience, and the Lord promiseth his grace & holy spirit, wherby we are enabled to obey his wil in some measure; & also the pardon of our sinnes, and manifold imperfections, whereby we come far short of that exact obedience which his law requireth, if we labouring vnder the heauy burthē of our sins, do striue to shake them off by true

§. *Sect. 6.*

Othes containing impossibilities doe not bind the conscience.

Of our oth in Baptisme.

repentance, and faith in Christ. In which gratious promise of God we resting and trusting, doe promise, not rashly and vnaduisedly, but in the assurance of faith, that which being impossible vnto vs, is made possible by Gods promised grace, and the assistance of his holy spirit: and therefore our oth in Baptisme maketh nothing for the defence of those, who not required by God, nor hauing any promise of his assistance to enable them to performe, doe rashly and vpon their owne accord, promise impossibilities, in which number are they, who vow single life.

§ *Sect.* 7. *Of that oth whereby we sweare to performe knowne impossibilities.*

Now this oth, whereby we sweare vnto impossibilities, is taken two waies; first, when as at the making of the oth the impossibility of performance appeared vnto vs, wee hauing no shew of any possible meanes to make good our promise; which who so doe, commit a fearefull sinne against God, by forswearing themselues, wittingly, and willingly; by making his glorious name become a cloke for their falshood; by tempting his truth and power, and daring his iustice to execute his vengeance; so likewise, they sinne against their neighbour, by abusing and deceiuing him, in that they promise that which they haue no possible meanes to performe, and against themselues by prouoking Gods wrath, drawing downe vpon their guilty heads his fearefull vengeance, & by desperate leaping into the fire of hell.

§. *Sect.* 8. *Of impossibilities appearing in the event.*

Secondly, this oth is taken when the impossibility appeareth not, and that either because we doe not aduisedly consider of our meanes to performe our promise; by reason whereof wee doe not discerne our want of power, to make good our word; or hauing sufficient power and meanes to performe our oth at the taking thereof, are afterwards disabled by some vnexpected accident. As if by oth we should promise to pay at a certaine time a summe of money, hauing so much in our owne custody; and before the appointed day came, should be vtterly disabled by fire, theeues, or some other casualty, so as we haue no possible meanes to performe our promise. The former cannot be excused, as being a sinne of rashnesse and vnaduisednesse (although it is much lesse hainous then when we sweare to knowne impossibilities) in

that

that before we ſweare, we ſhould be aſſured, not onely of our will, but alſo of our power to performe our promiſe. The other is much more excuſable, becauſe ſuch othes ſeeme reuerſed by God himſelfe, who hath taken away from vs all meanes of performance. Howbeit, if in ſuch caſes we would be wholly acquit from all imputation of fault, we are not to ſweare abſolutely, that we will performe our promiſe, ſeeing wee haue no abſolute and vnlimited power, but to ioyn theſe conditions, If God wil, if it pleaſe the Lord, if hee will ſuffer or inable me, and ſuch like. For if theſe conditions are to bee expreſſed or vnderſtood in our ordinary promiſes, as the Apoſtle teacheth vs; then much more in ſuch promiſes, as are of greateſt importance, being confirmed with a religious oth. Iam. 4. 13. 15

§. *Sect.* 9. *Whether othes made to our great loſſe and hindrance are to be performed.*

And thus haue I ſhewed that vnlawfull and impoſſible othes binde not the conſcience. Now in the third place it may be demanded, whether we are in conſcience bound to performe ſuch othes, the performance whereof is accompanied with great loſſe and hindrance. The which queſtion ſhall not need any large anſwere, ſeeing the holy Ghoſt himſelfe maketh it a marke of the child of God, and inheritour of heauen, when as he performeth his oth vnto his neighbour and changeth not, for any loſſe or hindrance, which doth accompany it. Though therefore we ſuſtaine neuer ſo much worldly loſſe and damage thereby, yet we are to performe our othes, ſeeing by our periury the glory of God would be impeached, the aduancement whereof we are to preferre before all the world. Pſal. 15. 4

§. *Sect.* 10. *Whether extorted othes are to be obſerued.*

Fourthly, it is demanded whether othes extorted from vs by force and violence doe binde the conſcience. As for example, if falling into the hands of theeues, we be compelled vpon the perill of our liues to ſweare vnto them, that we will bring them ſuch a ſumme of money, and vſe ſecrecy, not diſcouering them vnto any, by any meanes. I anſwere, that ſuch an oth containing nothing in it which is abſolutely euill doth binde the conſcience; and therfore is to be performed. Yea but this oth may ſeeme to be vnlawfull, firſt, becauſe we doe not take it willingly, but compelled. Secondly, becauſe

the giuing of money vnto a theefe, and keeping ſecrecie, doth make vs acceſſaries to his theft, in that wee helpe to maintaine him in his ill courſes, and thereby hurt the Common-wealth by not diſcouering ſuch a pernicious member, that he may be cut off; and alſo hazard other of our neighbours to fall into the like danger; and therefore the perill of our liues ſhould not make vs take ſuch an vnlawful oth; or if through infirmity wee haue taken it, we are not to performe it, becauſe it doth not binde the conſcience. To the former I anſwere, that howſoeuer we doe not with abſolute conſent of will, take ſuch an oth, yet wee cannot be ſaid to haue ſworne vnwillingly, or againſt our wils; ſeeing we will it, though not abſolutely and ſimply, yet accidentally, and conditionally, for the ſafegard of our liues, and for the auoiding of a greater euill. Euen as the Merchant doth willingly caſt his goods into the ſea in the ſtormy tempeſt, not ſimply, but conditionally, to preſerue the ſhip from a wracke, and himſelfe from drowning. To the other I anſwere, that by giuing his goods to a theefe he doth not maintaine him in his theft, nay rather beeing now furniſhed with ſome money to relieue his preſent neceſſity, he may the better leaue his ſtealing, and betake himſelfe to liue by his honeſt labour. Or if the theefe be hereby incouraged to continue in his theft, yet he that giueth him the money is not acceſſary to his fault, becauſe he doth not ioyne conſent of will, nor approoue his theeuiſh courſes, neither yet doth intend any ſuch thing in his gift, but onely the ſafegard of his life. And therefore this continuance in theeuing commeth to paſſe, not ſimply through the gift of the true man, but accidentally by reaſon of the theeues corruption and malicioufneſſe, who abuſeth it vnto ſin. And whereas it is further obiected, that by ſwearing ſecrecy we ſin, becauſe we hereby indamage the Common wealth, and indanger our neighbours; to this I anſwer, that this commeth to paſſe not ſimply, through our ſecrecy, for he might forceaſe his robbing being concealed, and become a profitable member of the Commonwealth; but if at all it happen, it is accidentally quite beſide our ſcope and intention, through his owne corruption and malicioufneſſe

who

who will not giue ouer his robbing. Againe, though it bee a ſinne ſimply to indamage the Common-wealth, and to expoſe our neighbours vnto danger; yet it is no ſinne, when in a leſſer damage is contained a greater benefit. Now by ſwearing ſecrecy wee preſerue our liues, who are profitable members of the Common-wealth; and it is a greater benefit to the body to preſerue a ſound and good member, then to cut off ſuch a member as is vnſound and rotten. If indeed the queſtion were of treaſon againſt our Prince and country, then the obiection were of force, for as much as the ſafegard of the Prince and State is much more highly to be valued then the preſeruing of our owne liues, who are but particular members and priuate perſons: and therefore ſuch an oth being pernicious to our country, is not to be made to eſcape the danger of death; or if through infirmity we ſhould yeeld vnto it, we ought not to performe it, ſeeing it beeing vnlawfull doth not bind the conſcience. But to returne to our former queſtion of concealing fellons, I adde further, that by refuſing ſecrecy to ſaue our liues we ſhall not at all benefit the Common-wealth, ſeeing their diſcouery hereby is rather hindred then furthered: for whileſt we liue, it only ſtandeth vpon the certainty of our oth and reſolution, but being killed by them, it becommeth in reſpect of our reuealing plainly impoſſible. And we after a ſort bring vpon the malefactor a kinde of wilfull neceſſity of running into a more horrible ſinne then he intendeth: for where as if wee ſweare ſecrecy, he onely falleth into the ſinne of theft: by denying to keep his counſell, we vrge him vpon the perill of his owne life to commit the fearfull ſinne of murther, and to defile himſelfe with our innocent bloud. Neither doe we expoſe our neighbour vnto the like perill, ſeeing by this ſecrecy wee intend not the danger of his life but the ſafegard of our owne: of which if for denying ſecrecie wee ſuffer our ſelues to be depriued, he is neuer the more priuiledged from danger; yea rather he is in greater perill, ſeeing the theefe who before only robbed, is now alſo fleſhed in bloud. Finally, though it ſhould be granted, that through our ſecrecy our neighbour by accident ſhould bee indangered, yet this doth not make

out oth vnlawfull seeing we are to preferre the auoiding of our owne certaine death, before the securing of our neighbour from vncertaine perill.

§. *Sect.* 11. *Whether othes made through error do bind the conscience?*

The fifth question is like vnto the former, and therefore needeth no long answere, namely, whether othes made through error, and wrested from vs by deceit and fraud, doe binde the conscience vnto performance. I answere briefly, that they do bind vs, if the things we promise by such othes be lawfull and in our power. A plaine example whereof we haue in the oth which *Iosua* and the Princes of Israel made vnto the Gibeonites, to the making whereof they were drawne by their subtilty, quite against their purpose & meaning: which oth, for the reuerence of Gods glorious name, *Iosua*, and the Princes performed, and afterwards being violated by *Saul*, it was seuerely punished by God with a grieuous famine, and the destruction of seuen of *Sauls* posterity.

Ios. 9. 15 18

2. Sam. 21. 1. 8

§. *Sect.* 12. *Whether an oth made by the creatures or Idols bind the conscience.*

The sixth question is, whether an oth made by the creatures, or by Idols and false gods bindeth the conscience. To this I answere, that such othes bind the swearer to performance. Concerning othes, by the creatures it is apparant, seeing it is the question which was betweene Christ and the Pharises; for they held that such othes did not binde to performance, but our Sauiour affirmeth the contrary, and yeeldeth this reason; because they who sweare by the creatures, sweare indirectly by God himselfe, there remaining in them some resemblances of his power and Maiesty. Heauen is his throne, the earth his footstoole, Ierusalem his City, the Temple his house. To the same purpose *Austine* saith, that he who sweareth falsly by a stone is periured; and that howsoeuer that is not holy by which he sweareth, yet the Lord is holy before whom he sweareth; and therfore though the stone heareth him not speake, yet God will punish him if he doe deceiue. To conclude, our simple promise would bind vs to performance, and therefore much more being confirmed by an oth.

Matth. 5. 34. 35. and 23 21.

Qui super lapidem falsum iurat periurus est, &c.

Non te audit lapis loquentē, sed punit Deus te fallentem.

Tom. 10. *serm.* 28.

§. *Sect.* 13. *Of othes made by Idols and false gods.*

The like may be said of othes made by Idols, and false gods; for howsoeuer it is vnlawfull to sweare by them, yet whosoeuer hath sworn by them, as by true gods, he is bound

to

to performe his promiſe: not for the Idols ſake, but for Gods ſake before whom he ſweareth; not becauſe they are true gods indeed, but in that they are ſo in the ſwearers opinion; and therefore the Turke ſwearing by *Mahomet*, is periured, if he doe not performe his oth; and ſo likewiſe the Papiſte, ſwearing by the Idol of the Maſſe.

§. *Sect.* 14. *Of othes made in ſocieties; and how farre forth they binde the conſcience.*

The ſeuenth queſtion is, whether othes made in ſocieties and companies, to maintaine their ſtatutes and orders, do binde the conſcience; and whether thoſe who ſweare to ſuch orders, are periured if they doe not obſerue them? To which I anſwere, that amongſt theſe ſtatutes there are ſome abſolute, requiring ſimple obedience; ſome penal and conditionall, requiring either performance, or ſubmiſſion to vndergo the mulct and puniſhment; ſome ſubſtantiall, and eſſentiall, which are the fundamentall lawes and orders, vpon the performance whereof the good continuance and being of the corporation is grounded: which being obeyed, the ſociety is preſerued, but being broken and violated, it is ouerthrowne and deſtroied. Others are ceremoniall, tending onely to order, and decency, and rather for ornament, then for neceſſity. Now as the lawgiuers require ſimple and abſolute obedience vnto the former kind, namely, ſuch as are fundamental, and eſſential; and for the better performance of ſuch ſtatutes, require an oth of the whole ſociety; ſo according vnto their intention, the particular members of the corporation taking their oth, are bound to yeeld ſimple and abſolute obedience vnto ſuch ſtatutes, being not contrary to the word of God, and if they do not, they are periured. But as the lawgiuers require not ſimple obedience vnto ſuch ſtatutes as tend only to order & comelineſſe, but conditionall, that they muſt obey or vndergo the mulct; ſo they ſwearing according to the lawgiuers intention, do performe their oth in ſome manner, when they beare the penalty for their non-performãce: although not as they ought, ſeeing the true end of lawes, is obedience, and not puniſhment; neuertheleſſe, they are hereby acquitted of periury, & in ſome caſes wholy excuſed, as when ſome neceſſary and important cauſe moueth them to omit a ceremoniall duty.

The

§ *Sect.* 15. *Othes must be plainly made and simply performed.*

The eighth question is how othes are to be made and performed, that we may bee cleere from periury? Vnto which I answere, that we must both make and performe them simply and plainly without any manner of fraud and deceit, and in that sense and meaning in which we would haue him vnderstand vs vnto whom we sweare, without either Popish equiuocation, or mentall reseruation. For this were to abuse the Maiesty of God, if we make him a witnesse and surety of our deceit, and to delude our neighbour vnder the shew of a religious oth. But of the two it is more wicked and pernicious, when this fraud and deceit is vsed in the making of an oth, then in the performance; for that most commonly proceeds from maliciousnesse and prepensed falsehood, whereas the other may be committed through frailty and infirmity; suddenly and vnaduisedly.

§. *Sect.* 16. *We must perform our othes made to all men. Concil. constan.*

Ninthly, it may bee demanded, if all lawfull othes made to all manner of persons doe bind the conscience; and therefore are to be performed? The Papists affirme and maintain we are not to keepe faith with heretiques; and therfore othes made to them are of no force to binde the conscience. But if this opinion were receiued, it would ouerthrow all contracts and intercourse of dealing betweene nation and nation, and make voide and frustrate all couenants, and conclusions of truce or peace. It would also giue publike scandall, and cause those who are without to abhorre our religion, as maintaining fraud and perfidious treachery; and finally, Gods name should be abused and dishonoured, which is called vpon to countenance falshood and breach of promise. We therefore maintaine and hold that all lawfull othes doe bind the conscience, vnto whomsoeuer they are made without respect of persons, either friend or enemy, true professor or heretique, Christian or Turke, Protestant or Papist. Hauing herein for our examples the holy Patriarkes, *Abraham*, *Isaac* & *Iacob*, who swore and performed their othes made to idolatrous Infidels, *Abimilech*, *Phicol* and *Laban*. And consequently that they who breake such promises confirmed by oth, are periured persons.

§ *Sect.* 17.

In the tenth place it may be demanded, whether any man hath

hath iust authoritie to dispense with a lawful oath? I answer, that howsoeuer the man of sin, the Antichrist of Rome herein matching himselfe as equal with God, arrogateth this authoritie to dispense with lawfull oathes, and to free subiects from their sworne allegiance vnto their lawfull Soueraigns; yet the truth is, that no mortall man hath this power to dispense with an oath being lawfull, because the Lord hath by his law bound vs vnto performance; for he hath charged vs not to take his name in vaine, and that we should not forsweare our selues, and by our periurie pollute his holy name; and who can countermand that which the Lord hath commanded? and he hath conioyned our lawfull promises with the performance of them by the religious bond of an oath; who therefore can loose that which God hath bound? who can separate and put asunder those things which by his word he hath ioyned together? Whereof it plainly followeth, that our Iesuits, Priests and other Papists, who hauing formerly taken the oth of allegiance, and sworne to the supremacy of their lawfull Soueraigne, and afterwards reconcile themselues to the Pope, maintaine his supremacy, deny their allegiance to their King, and so violate their former oth, trusting to the Popes dispensation; are no better then periured persons in the sight of God and of all his faithfull seruants. Yea, but if a promise be confirmed with an oth betweene man and man, may not he vnto whom the promise is made, and whom it onely concerneth, release the other of his promise, and so free him from his oth? I answer, that no man hath this authority; for in euery lawfull promissory oth, the swearer obligeth himselfe in a double bond, the one is from man to man, the other from man to God; now howsoeuer he to whom the promise is made, may free the swearer from all claime and challenge of the promise made vnto him, so farre forth as it lieth in his owne power; yet he hath no authority to free him from his oth, because that is not only made vnto him, but also vnto God himselfe, and therefore he only can dispense with it. And hence it is that an oth made betweene man and man is called notwithstanding the oth of the Lord, because thereby the swearer hath immediatly

Whether any man hath authority to dispense with a lawfull oth.

Leuit. 19.12

Exod. 12 11
2. Sam. 21, 7

diatly bound himſelfe vnto God for the performance of his promiſe: and when he doth performe it, he is ſaid to performe his oth, not ſo much vnto men, as vnto God himſelfe, as appeareth Matth. 5. 33. And herein conſiſteth a plaine difference betweene a ſingle promiſe, and a promiſe confirmed by an oth. A ſingle promiſe being only made vnto man, may bee lawfully releaſed by his conſent vnto whom it is made: but a promiſe confirmed by oth cannot be reuerſed, becauſe it is not made to man alone, but to God alſo; who only hath authoritie to diſpenſe with ſuch othes as are made vnto him.

Matth. 5. 33

§. *Sect.* 18. *Woether it bee lawfull to impoſe an oth vpon ſuch an one as we thinke will forſweare himſelfe.*

In the laſt place it may be demanded, whether it be lawfull to impoſe an oth to be taken by ſuch an one, as we think making no conſcience of it, will not ſtick to forſweare himſelfe, if he be put to it? I anſwere by diſtinction, that it is altogether vnlawfull for a priuate man to impoſe vpon ſuch a man an oth, for his owne gaine or priuate reſpect; becauſe wee are bound to preferre the glory of God, which by ſuch an oth is impeached, and the ſaluation of our neighbours ſoule, which hereby is indangered, before any worldly gaine and aduantage. And conſequently wee ought rather to loſe any worldly benefit, then that by ſuch an oth we ſhould ſuffer God to be diſhonoured, and our neighbour to loſe himſelfe. To this purpoſe *Auguſtine* ſpeaketh: *Whoſoeuer* (ſaith he) *prouoketh another to ſwear, knowing that he wil ſwear falſly, he is worſe then a murtherer; becauſe a murtherer killeth but the body, this the ſoule, yea two ſoules at once; his whom hee prouoketh to ſwear, and his owne. Doeſt thou know that to bee truth which thou affirmeſt, and that falſe which he auoucheth, and yet vrgeſt him to ſwear? Behold he ſweareth, forſweareth, and periſheth. And what haſt thou found hereby? yea thou haſt loſt thy ſelfe, who wouldeſt bee no otherwiſe ſatisfied but by his deſtruction.* And in an other place: *hee that inforceth one to ſwear, whom he knoweth will ſweare falſly, is a murtherer; for he killeth himſelfe with his periury, but the other thruſteth and helpeth forward the hand of the ſelfe murtherer.*

Qui hominem prouocat ad iurationem, & ſcit eum falſũ iraturũ, vincit homicidã, &c. Aug. de decoll. Ioan. Bapt. ſer. 11. Tom. 10. Serm. de Periurijs.

Ille enim ſe ſuo periurio interimit, ſed iſte manum interficientis preſſit & impeſſit.

But yet a Magiſtrate may lawfully put ſuch an one to his oth, if the execution of law and courſe of iuſtice doe ſo require.

quire. For better it is that a priuate man should perish, then that the publike administration of law and iustice should be staied and hindred: neuertheless, the Magistrate ought in this case to forbeare the imposition of an oth, if the truth may by any other possible meanes be cleared and iustice executed; and if not, yet hee is grauely and religiously to admonish the party of the waightinesse of an oth, the hainousnesse of the sinne of periury, and fearefulnesse of the punishment which doth attend it: and so hauing done his best to preuent it, he is to leaue the party to himselfe, and the euent to God. *Fiat iustitia & ruat cœlum.*

CHAP. XI.

Reasons to dissuade from the sinne of periury.

ANd so much concerning the former part of this treatise, wherein I haue shewed what periury is, & the kinds thereof, and withal haue cleared diuers questions, wherby we may the better discern the nature of this sin, & when it is committed. Now in the second part, I wil briefly set downe some reasons to dissuade all men from this sin; which is so dishonorable to God, and so pernicious vnto mankind; all which I will reduce to these two heads; the first whereof is the hainousnesse of the sin; the second is the grieuousnesse of the punishment, which doth accompany it.

The hainousnesse will appeare both in it owne nature, and also in the euill effects and fruits thereof. That in it owne nature it is a grieuous sinne, may hereby be made manifest; first, because it is odious and abominable, both in the sight of God and men. That the Lord abhorreth this sinne of periury, it plainly appeareth, Zach. 8. 17. *Let none of you imagine euil in your hearts against his neighbour, and loue no false oth: for all these are the things that I hate, saith the Lord.* And hence it is, that the Lord in his law hath so straitly forbidden this sin. Leuit. 19 12. *Ye shal not swear by my name falsly; neither shalt thou defile the name of thy God.* For the transgressiō of which law

§. *Sect.* 1.

1. *Because periury is odious vnto God.*

Zach. 8. 17

Leu. 19. 12.

Ier.7,9

law, the Iewes are sharply reproued and condemned. Ier.7. 9. *Will you steale, murther, and commit adultery, and sweare falsly, and burne incense vnto Baal? &c.* Where we may obserue, that howsoeuer the sonnes of *Belial* so lightly esteeme of this sinne, that they will not sticke to sell a false oth at the least price, yet the Lord counteth it an hainous sin, and therfore he rangeth it in this place amongst those capital crimes, of theft, murther, adultery, and idolatry.

§. *Sect.* 2. *Periury is odious vnto men.*

So also it is odious vnto men, and that not onely faithfull Christians, amongst whom a periured person loseth the reputation of religion, and the true feare of God, yea euen of ciuility and common honesty: and is for euer branded with the blacke marke of a prophane person, who neuer after is to be credited in his words and deeds: but also vnto the Heathens, Turkes and Pagans: for howsoeuer theft men are but dimme sighted in the morall duties of honesty betweene man and man, hauing onely the obscure light of corrupted nature to be their guide, and euen almost starke blind in the duties of piety towards God: yet haue they abhorred this sinne of periury, and counted it worthy of the seuerest punishment. One saith, that men by no meanes more prouoke the wrath of the diuine Maiesty, then by rash violating of an holy oth. Another being importuned by a respected friend, to affoord him a false oth: answered, that he could be his friend, no further then *vsque ad aras*, vnto the altar: meaning, that no friendship should make him swear a false oth at the altar, in the presence of their gods. A third being set at liberty, rather then he would breake his oth, returned againe vnto his mortall enemies, expecting nothing else but exquisite torments.

Agesilaus. Apud. Aelian. lib.14.de var. histor. Pericles. Plutarch in apoteg.

Regulus. Cic.lib.3. de offic.

§ *Sect.* 3. *The manifold euils contained in periury.* 1. *Lying.*

Secondly, the outragious wickednesse of this sinne appeareth by the manifold euils which it containeth: for it is a bellish monster, compounded of many hainous sins, the least whereof is by it selfe damnable. As first the grossest kinde of lying, which is not onely auouched, but also impudently outfaced with an oth: and this alone, as it excludeth those, who vse it, out of the ioyes of heauen, *For without shall bee whosoeuer loueth or maketh lies:* so also it purchaseth them a

Apoc.22,15 and 21,8

part

part in the lake which burneth with fire and brimstone, as appeareth, Apoc. 22.15. and 21.8.

Secondly, it containeth in it guile and deceit, and that in the highest kinde, and most pernicious: for when deceit and falshood come masked and disguised vnder a religious oth, which is the rich robe and precious ornament of truth, and iustice: men not onely doe lie open vnto it to be deceiued and abused by it, after an ordinary and voluntary manner; but also are intangled therewith, by a kinde of vnauoidable necessity; it beeing altogether vnlawfull, without most apparant cause, to call the deceiuers assertions and promises into question, when as they are confirmed with a witnesse aboue exception, and ratified with the authority of God himselfe. As therefore the Lord is the auenger of all kinde of fraud, as it is, 1. Thes. 4.6. so especially of this where- 1. Thes. 4 6
by himselfe is so much dishonoured; and as all manner of deceit is abominable vnto him, Psal. 5.6. so principally this, Psal. 5.6
which the sonnes of *Belial* countenance with his authoritie.

§ *Sect.* 4. 2. *Guile and deceit.*

Thirdly, it containeth the most horrible pollution of Gods holy name, which can bee imagined; as the Lord himselfe witnesseth, Leuit. 19.12. making that which in it own nature, and right vse, is the shield of verity, to become the defence of falshood; and of a *strong tower* of truth, whereunto the righteous runne, for the ending of all contentions and controuersies, to become a sanctuary to shroude liars and deceitfull persons.

§. *Sect.* 5. 3. *Gods name is polluted by periury.* Leuit. 19.12 Prou. 18.11

Fourthly, it is a shamefull abuse of Gods Maiesty, when as he who is truth itselfe, is produced as a witnesse to confirme a knowne lie, and as a surety for the doing of that which they intend neuer to perform. It is a shamefull tempting and scornefull contempt of Gods al-seeing knowledge, iustice, power, anger, threatnings, and fearfull vengeance denounced against this sinne, when as knowing a thing to be false, they dare auouch it, calling vpon God as a iust Iudge and auenger of falshood, to inflict vpon them the deserued punishment of their sinne, if they doe not speake the truth. For

§. *Sect.* 6. 4 *Gods Maiesty is abused.*

what is this but desperately to make triall whether God can or will according to his word punish their sinne? What is it but like fierce bandogs to flie in Gods face, and to dare him to doe his worst in the execution of his vengeance?

§. *Sect.* 7. *The euill fruits of periury.* 1. *They draw God into their sinne as much as in them lieth.*

And these are the euils which are contained in this sinne of periury. Now the fruits and effects thereof are as bad, both in respect of God, our neighbour, & our selues: For first, the periured person exceedingly dishonoureth Gods glorious Maiesty, by drawing him, as much as in him lieth, into the communication of his sinne, and offereth against him a kind of violence in forcing him to that which is quite contrary to his owne nature: for whereas hee is most true, yea truth it selfe, they bring him as a patron of their vntruth and falsehood, and make him to the vttermost of their power, like vnto Satan who is the father of lies. And whereas he is most iust, both in his word and workes, they bring him as their surety to countenance their fraud and deceit. Whereby as in their impious maliciousnesse they doe, as much as in them lieth, destroy and ouerturne Gods nature and essence, and make him like vnto Satan; so doe they in deed, and in truth, make themselues in this respect worse then the diuell; for howsoeuer he is not onely a liar, but also the father of lies, euen from the beginning; yet we neuer read nor heard that euer he came to that desperate audaciousnesse, that he durst presume to confirme his lies by an oth, or to abuse Gods glorious name for the patronizing and countenancing his vntruthes.

§. *Sect.* 8. *False swearing ouerthroweth truth and iustice.*

Secondly, by his false sweating he ouerthroweth truth & iustice, the one being the Lords great Seale, the other the Scepter of his kingdome whereby he ruleth amongst men; the which he doth after a most odious and trecherous manner: for he vseth Gods forces against himselfe; he strengtheneth himselfe with the helpe of Gods holy name, to destroy those heauenly vertues, truth and iustice, in which his soule delighteth; and for the vpholding and maintaining of those hellish vices of falsehood and iniustice, which he so much abhorreth. And in the meane time most audaciously calleth God

God to be a witnesse of his dealing, and a Iudge and auenger of these wicked actions.

§. *Sect.* 9. *How the periured person sinneth against his neighbour.*

And thus the periured person directly sinneth against the Maiestie of God. Now against his neighbour also he grieuously offendeth many waies by his false swearing; for hereby he subuerteth iustice, which is the pillar of the Commonwealth, and the bond of humane society; which being taken away, no State can stand but must needs fall to ruine. Hee ouerthroweth truth, which is the chiefe preseruer of al commerce, trading and intercourse of dealing betweene nation and nation, man and man; and in stead thereof erecteth vntruth and falshood, which is the bane of humane society. He destroieth the vse and end of lawfull othes, which is to determine controuersies, and to put an end vnto all strife; and consequently taketh away the chiefe bond of peace; and preserueth suspitions, iealousies, discord, and contention, which weaken and dissipate the best setled and most firmly established gouernment; he hereby peruerteth iudgement, causing the Iuries to giue a false verdict, and the Iudge an vniust sentence, wherby innocency is suppressed, the honest dealer spoiled of his right and brought vnto all extremities, falshood maintained, the oppressor strengthened in his malicious courses; and in a word, the whole course and administration of iustice peruerted and vtterly ouerthrowne.

§. *Sect.* 10. *The periured person sinneth against himselfe* Rom. 1. 28, 30.

So likewise hereby he most perniciously sinneth against himselfe; for this sin of periury maketh such a deepe wound in the conscience, that it is hardly recured, vnlesse with *Peter* we bewaile it with bitter teares, and powre into it the precious balme of Christs blood by a true faith; and he that falleth into it, is cómonly either giuen vp to a reprobate sense, to runne headlong into all manner of sinne and wickednesse; or else is continually haunted with this sinne, as with a hellish fury; which tormenteth his soule and conscience with restlesse feares, and affrighting terrors.

CHA-

CHAP. XII.

The punishment of periury.

AND so much for those reasons which are take from the greatnesse of this sinne. The second sort may be drawne from the grieuousnesse of their punishment; the which the Lord inflicteth either mediatly by the ministery of men, or immediatly by himselfe.

§. *Sect.* 1. 1. *Periury is punished with shamefull infamy.* Prou. 22. 1.

Amongst men as it hath in all ages, and in all places beene accounted an hainous sinne and capitall crime; so hath it beene punished with no light or small punishments. For first, whereas a good name is better then either siluer, gold, or great riches, and as highly valued amongst vertuous men as life it selfe; this sinne of periury hath euer so stained the periured person with such a deepe ingrained die of infamy and reproch, that the blemish could neuer be taken away vnto the end of life. And howsoeuer the offender hauing washed and bathed his cheekes with teares of vnfained repentance, and his soule with the bloud of Christ, applied by a liuely faith, hath the polluted staines of this defiling sinne washed away out of Gods sight; yet seldome is he so purged and cleansed in the iudgement of men, but that some blots and blemishes doe still remaine euen to the end of life. To this purpose *Cicero* saith, *Periurij pœna diuina, exitium; humana, dedecus*: Diuine punishment inflicted vpon periured persons for their false swearing is destructiō; humane, is shame & discredit. And this is that punishment which both the Ciuil and Canon law imposed vpon such; namely, that if they were taken with this fault, they should for euer be so disabled in their credit and reputation, that they might not be admitted to be witnesses, & to giue testimony, either in their owne or other mens causes, in any iudiciall proceedings. The which punishmēt was in Gods righteous iudgement inflicted in some proportion according to the quality of their sin: for wheras they to grace thēselues in their vntruths, care not

Lib. 2. de legib.

(as

(as much as in them lieth) to dishonour God, by deriuing the imputation of fraud and deceit vpon him whom they inuocate as a witnesse of their lies: God iustly meeteth with them, and returneth the infamie and reproach vpon their owne heads.

§. *Sect.* 2. *Other punishments of periury.*

Besides which punishment of infamy, the same lawes impose others vpon him that cõmits this sin, as that he shall be depriued of all Ecclesiasticall preferments, and dignities, if he possesse them, and not be admitted, either into the Ministery or gouernment of the Church. That likewise he shall be dispoiled of all ciuill aduancement, so as hee shall not be admitted vnto any such preferment, nor reenter after he is displaced. Besides which punishments in name & state, they determine that he should be punished as a cõmon cosener, and bee either beaten with cudgels and staues, or exiled and banished, or if it were in capitall matters, and concerned the life of his neighbour, hee should be punished with death it selfe, according to the lawe of God in that case prouided, Deut. 19. 19. The which punishment of death was inflicted vpõ all among the Egyptians, who were conuicted of wilful periury, vpon any cause whatsoeuer, as *Patricius* recordeth. *Patric. lib. 5. tit. 5.*

§. *Sect.* 3. *How the Lord himselfe punsheth periury.*

But because these humane punishments are not alwaies inflicted vpon the offenders, either because their sin beeing cunningly, or closelie acted, is not discouered; or through their negligence, and want of zeale for Gods glory, who haue the sole authority to see the lawes executed; therefore the Lord himselfe oftentimes taketh his owne cause into his owne hand: and howsoeuer men wincke at & acquit them, yet he holdeth them not guiltlesse, who thus by their periury prophane & pollute his holy name. And because his glory which is by this sin impeached, is most deare vnto him: therfore the Lord doth seuerely punish those who thus offend, both with temporary, and eternall punishments; in themselues, & also in their posterity, as the Poet well obserued:

In prolem dilata ruunt periuria patris,
Et pœnam merito filius ore luit. *Claudianus in Curetium.*

And as this sin of periury is in an extraordinary sort abominable in Gods sight; so doth hee punish it with extraordi-

nary plagues, and besides those vsuall punishments, which are common to all offenders; he hath inflicted vpon periured persons such fearefull iudgements from time to time, which haue beene so fit and proportionable to the sin, that one might reade their offence written in their punishment, as it were in great text letters set ouer their heads. And thus did the Lord punish the breach of the couenant made with the Gibeonites, and confirmed by oath, with three yeeres famine, and with the death of seuen of *Sauls* posterity, who
2. Sam 21. had violated this oath; and that not in a secret manner, but openly declaring what was the sinne for which he inflicted these punishments. So because *Zedechia* broke the oath of the Lord, which he had made vnto *Nebuchadnezer*, he had his sonnes slaine before his face, and that hee might neuer behold cause of comfort after this sad spectacle, his eies were presently put out, and hee beeing bound with chaines was led captiue vnto Babylon, where he slauishly liued, and died wretchedly: all which punishments were inflicted vp-
Ezek. 17. 15. on him principally for his periurie, as appeareth, Ezech. 17. 15. 16. 18. 19.

5. *Sect.* 4. *God punisheth periurie with spirituall punishments and eternall death.* Besides which temporall punishments, the Lord inflicteth vpon such as thus offend, those which are spirituall & eternall; for he hath denounced against them his fearefull curse, which shall light so heauy vpon the periured person, that it shall not onely destroy him and his posterity, but shall *euen consume his house with the timber and stones thereof*, as appeareth, Zach. 5. 4. And after this life, if the flame of Gods wrath in the meane while be not quenched with the teares of vnfained repentance, it shall burne hot against him, kindling and preparing for him the fire of hell, in which he shall bee eternally tormented: for if the liar hath his portion in the lake which burneth with fire and brimstone, which is the
Apoc. 21. 8. second death, as it is Apoc. 21. 8. then much more the periured person (who confirmeth his lies by an oath, calling God himselfe to bee, not onely a witnesse and surety, but also a Iudge to auenge his falshood) shall with the intollerable waight of this outragious sinne, be suncke into the deepest bottome of this hellish condemnation.

And

And thus haue I shewed the lawfull vse of an oath, and also how it is abused both by vaine swearing & impious forswearing: and withall haue propounded many reasons and arguments, which may serue as wholsome preseruatiues to keepe those who haue any feare of God, from falling into these sins; or as profitable medicines to cure them of these dangerous diseases of the soule, if already they haue seazed on them. Now as I heartily pray vnto God that all who shall reade this Treatise, and all other who professe the name of Christ, may by these and such like reasons made effectuall by his grace, and powerfull working of his holy Spirit, bee brought both to a forsaking, and also to an vtter hatred and detestation of these sinnes; so with all humble earnestnesse I intreat our Magistrates and Gouernours, who are as Gods deputies & Lieutenants set amongst vs, to execute his righteous iudgements; that they will in feruent zeale to Gods glory, whose person they do sustaine, as beeing pettie gods vpon earth; not only carefully reforme themselues of these vices, whereby Gods holie name is polluted, both in their owne particular, and as they are examples vnto others; but also that they would wisely enact and diligently execute such wholsome lawes, as may restraine, or seuerely punish these grosse abuses of vaine swearing, and impious forswearing, which in these times so cómonly raigne amongst vs. That hereby they may shew & approue themselues truly religious, in that they are carefull, not only to suppresse such abuses and sins as tend to the hurt of their country and Common-wealth, or to the damage & hindrance of particular subiects (for so should they go no further then they haue ciuil policy for their guide, & heathen Magistrates for their examples, and consequently bring vpon their religion the imputation of a meere policie, as beeing both inlarged and bounded with the same liberty and limits:) but also by shewing the like care and zeale in suppressing & punishing those sinnes of impiety against the first table, which are directly commited against the Maiesty of God himselfe, of which nature is Idolatrie and superstition, vaine swearing, cursing, and periurie, prophanation of Gods Sabbaths and

Sect. 5. *The conclusion of this treatise.*

such like. And so shal they moue the Lord in mercy to look vpon vs, to put vp his sword of vengeance which hath been long drawn against vs, and to pull back his punishing hand which a great while hath lien heauy vpon our land, by vnusuall sickneſſe, peſtilence and famine: and contrariwiſe to ſtretch foorth his hand of mercy and goodneſſe; whereby his bleſſings and bountifull benefits ſhal be not only continued, but alſo inlarged and increaſed both vnto vs and our poſterity So alſo ſhall they gather vnto themſelues certaine
2.Sam.2.30. aſſurance, that thus ſeeking the aduancement of Gods glory, the Lord will alſo honor them, & make their name glorious in the ſight of the people vnto all poſterity; and alſo that ruling for God in this life, they ſhall raigne with him in euerlaſting glory in the life to come. The which mercy the Lord our God vouchſafe for his Sonne our Sauiour Ieſus Chriſt his ſake, to whom with the holy Spirit, three perſons and one God, infinite in all perfection, be aſcribed all honour and glory both now and euermore.

Amen.

FINIS.

A DISSVVASION FROM THE SJN OF DRVNKENNES.

CHAP. I.

The occasion of this Treatise.

Mong many other the excellent gifts, which are required in Gods Ministers, to make them compleate and fit for the worke of their Ministerie, I haue alwaies thought that spirituall iudgement and discretion deserueth to be placed in the formost ranke, as being an ornament of rare excellency to beautifie all the rest; and as it were Lord high Marshall in the field of vertue, which marshalleth and rangeth all other vertues and graces in their fit places; so as they may bee most seruiceable vnto the great Commander the Lord of hosts; and most profitable for the Church. Hereby the man of God beeing inabled by other gifts & graces, as learning, zeale, piety, & the rest, for the worke of the Ministery, is fitted to vse these his abilities to his best aduantage, which otherwise would bee vnprofitable, and often times rather hinder then further the end of his labors. For the Minister of God is the Lords spirituall watchman, and therefore it is not enough for him to sit in the watch tower, and to descry all commers, but hee must haue spirituall discretion, to discerne friends from enemies, and of enemies, which are to bee contemned as weake and impotent, and

§. *Sect.* 1. *Godlie discretion necessary in a good Minister.*

which to be incountred, as being dangerous, & pernicious. He is the spiritual Phisition of the Church, and therefore he must not only haue skill to make good medicines, but also spirituall wisdome to fit these medicines according to the nature & qualitie of his patients diseases. He is the Steward of the family, and therefore he must not only haue a liberall hand, to giue food to all his fellow seruants, but he must also discreetly distribute vnto euery one their portion in fit time and season. He is the Lords Gardener, and therefore he must not only haue knowledge to discerne between flowers and weedes, but also discretion to distinguish of times and seasons, when it is fit to pull vp the weeds or to let them grow; otherwise he shal either pull vp the flowers with the weeds, or leauing the root behind, spend his labour in vaine. In a word, he is Gods Orator and Ambassadour vnto his people, and therefore hee must not onely be furnished with wise instructions, but also he must haue spirituall wisdome and discretion, to deliuer his message in season, and to haue respect vnto circumstances, of time, occasion, person, & place. And this is that speech which the Wise man so much commendeth, Prou. 25. 11. *A word spoken in his place, or fitly & in season, is like apples of gold and pictures of siluer:* that is, precious and delightfull, sweet and profitable. It is not therefore sufficient for the well discharging of the work of the Ministery, that we are able to speake a word of comfort; vnlesse we haue discretion to vtter it in time of need, for the raising vp of those who are cast downe, and for the refreshing of the faint and weary: for this were nothing else but to giue a potion to a healthy man, and to lay a soueraigne plaister vpon the whole skinne. It is not enough that we are *Bonarges*, the sons of Thunder, to bruise and batter stony hearts, and beat downe sin by denouncing Gods fearefull iudgements; if we doe not apply our speech to persons and times, and inueigh against those sinnes with which the people vnto whom we speak are most tainted and corrupted. For if speaking to the people we declaim against the sins of the magistrats, or preching to Englishmen, we inueigh against the peculiar sins of the Turks or Indians; or reprehend prodigality among the couetous

Prou. 25. 11.

The sinnes of the times ought to be reproued.

couetous, or pride among the sordious, or superstition among the prophane & irreligious; this is not to reproue, but to backbite sin; to fight valiantly in the absence of the enemie, and with a strong arme to beat the aire, and to contend against a shadow; which may spraine a ioint, and for reward mooue scornefull laughter, rather then admiration of any true valour; yea in truth this is nothing else but to nourish vice with the milke of vertue, by religious reproofes to strengthen men in their sins, & to make them flatter themselues with a conceit that they are sufficiently vertuous, whē they are not alike vicious to other men; and to lie securely wallowing in those sins which are extreame and contrary to those which are reprooued. The consideration whereof, made mee, who am bound in conscience of my calling to speake and write against sin and wickednes, to ponder with my selfe what sinnes were most fit to be spoken against, as needing in our times and country most reproofe: and after some deliberation, I resolued to inueigh against that beastly sin of reasonable creatures, the sinne of drunkennesse, that as much as in me lieth, I may dissuade al men from this vice, which darkeneth the light, both of nature and grace, bringeth vpon the eie of the vnderstanding, a temporary blindnesse, and so yeelds men ouer vnto Satan to be led as it were blindfold into all maner of sin and wickednesse.

§. *Sect.* 2. *Drunkennes aboundeth in our land.*

In which argument I hope I shall not spend my time vnprofitably, seeing in our daies this vice more raigneth then euer it did in former ages; as may appeare, in that our wise Statesmen thought it necessary in Parlament, to enact a law for the suppressing of this sin; for, *Ex malis moribus bonæ nascuntur leges*; euill maners occasion good lawes. And indeed not without good cause, is the sword of the Magistrate ioined with the sword of the spirit, seeing now this vice is grown to such strength, that it is to be feared it will not in haste, by both be represſed. For who seeth not that many of our people of late, are so vnmeasurably addicted to this vice, that they seem to cōtend with the *Germanes* themselues, spending the greatest part of their time in carousing, as though they did not drink to liue, but liued to drink: or as if frō men they

they were transformed into flies which liue wholy by sucking. Neither is it possible that euer the appetite of these leaches should be satisfied, seeing they haue an hundred deuices to make it still insatiable; they drinke not only for thirst and delight, but also for company and good fellowship, one drawing on another when his appetite faileth; they drinke in brauerie, thinking it no small credit to him, who can get the victorie in this drunken conflict. In this hellish contention, they vse, as I haue heard, for I thanke God he hath kept my eies from beholding this wickednesse: they vse, I say, glasses without feet, that so they may goe about in a continuall motion; they carrouse by the bell, by the dye, the dozen, the yard, and so by measure, drink out of measure. They draw one another to excessiue quaffing, by making challenges, who can expresse most loue to their absent friends by largest drinking, not caring to bring themselues, through their intemperancy into grieuous diseases, by drinking healthes to other men. And because nature is content with a little, and soone cloyed and oppressed with excesse, they vse all their art & skill to strengthen it for these wicked exploits, as though their naturall corruptiõs would not presse them deepe enough into hell, vnlesse they also loaded themselues with artificiall wickednesse. To this purpose they vse all sorts of salt meates to whet their appetite, many whereof were found out by wantonnesse, and not necessity; to this end they vse tobacco, that by drunkennesse they may expell drunkennesse, and being glutted with wine, they drinke smoke, that by this variety it may not grow tedious.

That Magistrates & Ministers ought to beat downe the sinne of drunkennesse.

And therefore it is more then time, that Magistrates and Ministers should ioine together, and not onely labour by the sword of the word, but also by the sword of Iustice, to suppresse this vice which heretofore durst not in this land shew it face for shame, and lurked in secret corners, but is now growne to impudent boldnesse, so as it dare stagger abrode at noone daies in the open streetes, the multitude and quality of the offenders countenancing the sinne. To which purpose I thought good to incounter this vice with the sword of the spirit, and to lay open the nakednesse, and vgli-

filthines

filthineſſe thereof, that all may auoid it: but firſt that wee may not reiect the good with the euill, the wheate with the chaffe, nor in ſpeaking againſt licentiouſneſſe reſtraine from lawfull liberty; I will ſhew the warrantable vſe, and then the vnlawfull abuſe of wine and ſtrong drinke.

§. *Sect.* 4. *The lawfull vſe of wine and ſtrong drinke.* Tit. 1. 15 1. Tim. 4. 4 5

For the firſt, we are to know that in themſelues they are the good creatures of God, which to the pure are pure, if they be receiued with thankſgiuing, and ſanctified by the word and praier; and may be diuerſly vſed without ſinne, according to the diuers ends, for which the Lord hath beſtowed them vpon vs: and theſe vſes and ends are either ordinary or extraordinarie; ordinarie, which is the naturall and common vſe of theſe creatures, for the nouriſhing of the body, and for the preſeruing of health and ſtrength; vnto which is required, moderation, temperance, and ſobriety, that ſo we may be nouriſhed and not glutted; ſtrengthened, and not diſabled; confirmed in health, and not caſt into ſickneſſe. In which reſpect one ſaith, that *Prima cratera ad ſitim pertinet, ſecunda ad hilaritatem, tertia ad voluptatem, quarta ad inſaniam:* The firſt cup is for the quenching of thirſt; the ſecond for delight to make a cheerefull heart, the third for voluptuouſneſſe, and the fourth for madneſſe.

Lu. Apul. Florider. lib. 3.

§. *Sect.* 5. *The lawfull vſe of theſe creatures which is extraordinary.* 1. *For the ſtrengthening of the body.* 1. Tim. 5. 23. Pro. 31. 6.

The extraordinary vſe of theſe creatures, is either phyſicall, or for delight; the phyſicall vſe is either for the ſtrengthening and comforting of the body, or for the cheering and refreſhing of the minde. If the body be weake, it is lawfull for the cheriſhing thereof to vſe wine, and nouriſhing drinkes: for to this end hath God giuen them vnto vs. So *Paul* willeth *Timothy* to vſe wine for *his ſtomackes ſake, and for his often infirmities*, 1. Tim. 5. 23. and the wiſe man commandeth that ſtrong *drinke be giuen vnto him that is ready to periſh*, Prou. 31. 6. But here alſo moderation & temperance is to be vſed; for as one ſaith, *Vinum moderatè potatum eſt medicamentum, plus iuſto ſumptum, venenum:* Wine drunke ſparingly is a good medicine, but being intemperately vſed, it becommeth a hurtfull poiſon: and therfore the Apoſtle giuing liberty to *Timothy* to drinke wine, addeth a reſtraint, that it muſt be but a little, leſt liberty ſhould bee abuſed to

Auguſt. ad ſacr. virg.

2. *For the chearing of the minde.*

licentiousnesse. So also the vse of wine is lawfull for the cheering and refreshing of the minde which is dejected with heauinesse, and oppressed with griefe and sorrow; and this the wise man alloweth, Prou. 31.6. *Giue wine vnto them that haue griefe of heart. 7. Let him drinke that hee may forget his pouerty, and remember his misery no more.* And this is one speciall vse why the Lord hath giuen it vnto vs, because it maketh glad the heart of man, as it is Psal. 104. 15. But here excesse also is to be auoided, lest in stead of refreshing the spirits, we do oppresse them; for it is but a bad change, if we turne our sorrow into sinne; dull melancholy, into merry madnesse, and griefe of heart, into griefe of conscience.

Pro.31.6.7

Psal.104.15

§. *Sect. 6. Wine and strong drinke may be lawfully vsed for honest delight.*

But it is not only lawfull to vse these creatures for necessity, but also for honest delight, and that not onely in Christian and religious feasting, when for some publike benefit we offer vnto God publike thankes and praise, but also in louefeasts and ciuill meetings, for the maintenance and increase of amity and friendship amongst neighbours. Of the former, we haue an example in the dedicatiō of the Temple, 1. King. 8. 63. and at the restoring of the law, Nehem. 8. 10. And of the latter, in that mariage feast which Christ graced with his presence, when he forbad not the liberall vse of wine, but contrariwise, himselfe miraculously turned water into wine, that the feast might be furnished with sufficient plenty: Iohn 2. 7. But here also euery man is to measure and stint his appetite, and so to obserue friendship and amity as that he do not neglect Christian sobriety and temperance; and because particular rules for direction cannot bee set downe in this behalfe, in regard that one mans stomacke and health requireth a larger allowance, and another mans is satisfied and contented with lesse, therefore we are to keep vs to the generall rules, that is, that we doe not abuse these creatures vnto surfetting and drunkennesse, nor yet so glut and ouercharge our selues, that thereby we be disabled from performining any action of piety & Christianity, as hearing the word, prayer, holy conference, or else the duties which we ought to performe in our particular callings.

1. King. 8. 63 Nehem. 8. 10

Ioh. 2. 7

CHAP.

Chap. II.

That drunkennesse is a vice condemned by God and man.

§. *Sect.* 1. *Of drunkennes and what it is.*

AND thus much for the lawful vse of these creatures: whereby it appeareth that howsoeuer the abuse is hatefull, yet their lawfull vse is not to be reiected; neither are we to approue *Lycurgus* practise, who because the people were addicted to drunkennesse, caused all the vines in the country to be cut downe and spoiled: for he should haue done better (as *Plutarch* saith) if he had digged a well neere vnto euery vineyard, that the hot fury of *Bacchus* might be tempered and corrected with the milde coolenesse of the watry Nymphs. Now contrariwise they are abused when as they are spent in drunkennesse, intemperancy and excesse. For men sinne in the abuse of these creatures two waies: first by drunkennesse, when by immoderate swilling and tipling they are deprined of the vse of their reason, vnderstanding, and memory; so as for the time, they become like vnto beasts. Secondly by excesse, when as they addict themselues to much drinking, and make it their vsuall practise to sit at the wine or strong drink; neither are they alone to be esteemed as drunkards who deprine themselues of the vse of reason, and become brutish; but those who take their chiefe pleasure in drinking and carousing, though their braine will beare it without any great alteration; as afterwards shall appeare.

Plutarch de audiend. Poetis.

§. *Sect.* 2. *Drunkennesse condemned as a great sinne,* 1. *By God himselfe.*

And thus you see what drunkennesse is. Which that we may auoide and abhorre, we are to know that it is condemned as a great euill, and hainous transgression both in the high court of heauen, and in the inferiour courts of mens consciences. The Lord chiefe Iustice of heauen and earth hath pronounced his sentence of eternall woe and malediction, against those who are found guilty of this crime, as appeareth, Esa. 5. 11. *Woe vnto them that rise vp early to follow* Esa. 5. 11.

drunkennesse, and vnto them that continue vntill night, till the
Esa.28.1 wine doe inflame them, &c. So Esa.28.1. *Woe to the crowne of pride the drunkards of Ephraim*, &c. Which fearfull woe that it might not bee inflicted vpon his subiects, he hath admoniſhed them to auoide the ſinne, that ſo they may eſcape the
Luk.21.34.35 puniſhment. So Luk.21.34. *Take heed to your ſelues leſt at any time your hearts be oppreſſed with ſurfeiting and drunkenneſſe, and cares of this life; and leſt that day come vpon you at*
Eph 5.18 *vnawares*. And Epheſ.5.18. *Be not drunke with wine wherein is exceſſe.*

§. *Sect.* 3. 2. *It is condemned by men:* 1. *By Chriſtians.* And thus you ſee what fauour this vice findeth at the bar of Gods iudgement. Neither hath it any more countenance or allowance in the court of mens conſciences: for all men both Chriſtian and Heathen by the cleere ſhining light of grace, and the twilight of nature, haue condemned drunkenneſſe as an odious vice. *Auguſtine* ſaith, that *ebrietas eſt flagitiorum omnium mater, culparumque materia*, &c. *Drunkenneſſe is the mother of outrages, the matter of faults, the roote of crimes, the fountain of vice, the intoxicator of the head, the quelling of the ſenſes, the tempeſt of the tongue, the ſtorm of the body, the ſhipwrack of chaſtity, loſſe of time, the voluntary madneſſe, the ignominious languor, the filthineſſe of manners, the diſgrace of life, the ſhame of honeſty, the corruption of the ſoule.*
Ad ſacram virg. And again, *Ebrietas eſt blandus damon, dulce venenum, ſuaue peccatum, quam qui habet, ſeipſum non habet; quam qui facit, peccatum non facit, ſed totus eſt peccatum. Drunkenneſſe is an allureing diuel, a pleaſing poiſon, a ſweet ſin, which who ſo keepes, loſeth himſelfe; & which who ſo doth, may be ſaid not ſo much to ſin, as*
Lib. de Penit. *to be turned into ſin.* And in another place: *Ebrioſus cum abſorbet vinum, abſorbetur à vino, abominatur à Deo, deſpicitur ab angelis, decidetur ab hominibus, deſtituitur à virtutibus, confunditur à damonibus, conculcatur ab hominibus: When the drunkard deuoureth wine, he is deuoured of wine, hee is abominable to God, deſpiſed of the angels, ſcorned of men, abandoned of vertue, confounded by the diuels, trampled vnder mens feet.*
Tom.5.col.14 *Chryſoſtom* asketh this queſtion: *Quid ebrietate miſerabilius*, &c. *What is more miſerable then the ſin of drunkenneſſe, ſeeing the liuing creature by drunkenneſſe becõmeth as it were dead.*

It

It is a voluntary diuel, a diſeaſe without pardon, a crime without excuſe the common opprobry of nature, &c. It were ouer long to recite all which is ſpoken by holy men to this purpoſe: but this ſhall ſerue for a taſte.

But it is no marueile that Chriſtians haue cleerely diſcerned the vglineſſe of this vice, being illuminated by the light of Gods word, ſeeing the Heathens themſelues haue diſcouered the foulenеſſe of it, by the light of nature. *Pittacus* made a law, that whoſoeuer committed any crime in the time of his drunkenneſſe ſhould receiue double puniſhment. *Solon* enacted, that if the Prince were found drunken, hee ſhold be puniſhed with death. It was ordained as a law among the Indians, that if any woman would venture to kill that King who was giuen to drunkenneſſe, ſhould for her reward marry his ſucceſſor. *Seneca* calleth drunkenneſſe, *a voluntary madneſſe*; affirming it to be a ſottiſh folly, not to know the meaſure of a mans owne ſtomacke. *Plutarch* ſaith, *that euery modeſt and honeſt man will auoid drunkenneſſe, becauſe as anger is coſen germane to madneſſe, ſo drunkenneſſe is a cohabitant: and as much as it is better then madneſſe, becauſe it is of ſharter continuance, ſo much it is worſe, in regard that it is voluntary: for whereas madneſſe thruſteth in by violence, this is willingly intertained.*

§. *Sect.* 4. 2. *By Heathens and Pagans.*

Laert. lib. 1. c. 5

Patric. de regn. lib. 6

Alex. ab Alex. lib. 3. cap. 12

epiſt. 83

Plutarch. moral. tom. 2. de Garrul.

Chap. III.

That the drunkard ſinneth hainouſly againſt God.

And well doth the vice of drunkenneſſe deſerue to be thus condemned both of God and men, ſeeing it hath in it all reſpects of euill, both the euill of ſinne, and alſo the euill of puniſhment. The euill of ſinne, both as it is in it ſelfe ſinfull, and alſo as it is the cauſe of other ſinnes. It is in it ſelfe ſinfull, as may appeare by a threefold relation which it hath to diuers obiects: for the drunkard grieuouſly ſinneth, 1. againſt God, 2. againſt his neighbour, 3. againſt himſelfe. And of theſe I will ſpeake ſeuerally; in handling whereof, it is not to

§. *Sect.* 5. *The hainouſnes of this ſinne of drunkenneſſe, and the manifold euills which it containeth.*

be expected that I should obserue a distinct propriety, in referring particulars to their generall heads, for as much as many of them are coincident one with another; and in a diuers relation may diuersly be referred; onely I thought good to propound this diuision, that we may proceed in some order.

§ *Sect.* 1. *1. The drunkard grieuously sinneth against God.* Phil. 3. 19.

First then the drunkard grieuously sinneth against God, and that in diuers respects. First by committing against him one of the worst kinds of Idolatry, in that he maketh his belly his god, as it is Phil. 3, 19. Whereof it is that gluttons and drunkards are vsually called belly-gods, because they better loue it, and more diligently serue it, and more carefully please it, then God himselfe.

§. *Sect.* 3. *Drunkennesse maketh men vnfit for Gods seruice.*

Secondly, therby they doe so oppresse the heart, load the stomacke, and dull the spirits, that they are altogether vnfit to performe vnto God any part of his worship and seruice; for if the Lord will be worshipped in spirit and truth, how farre are they from worshipping God aright, who haue not so much as the vse of their reason & vnderstanding? If more then accustomed sobriety, yea sometime fasting and totall abstinence, be required when we powre forth our soules vnto God in praier, that we may be the better fitted for this holy action; how ill are they disposed for this exercise, whose stomackes are surcharged, and braines distempered, with wine and strong drinke? If such be our weakenesse and infirmity, that when we come fasting to the hearing of the word, we are often ouertaken with drowsie dulnesse; what can be expected of those whose heads are intoxicated with fumes and drunken vapours, but blockish deadnesse, and more then brutish drowsinesse? The consideration whereof should make all Christians abhorre this vice: for if it bee esteemed an odious thing that a subiect, being to conferre with his Prince about important affaires, should come vnto him in his drunkennes; how abominable is his practise, who being to come into Gods presence, either to speake vnto him by praier, or to heare the Lord speaking vnto him in the Ministery of the word, is so oppressed with drinke, that he is more fit to sleepe then to heare, or speake, and to disgorge his

his stomack, then to powre forth his soule before God? Now these actions are not seldome to be performed, but they must be the Christians continuall exercise; and therefore that he may the better performe them, he must obserue continuall temperance and sobriety. 1. Thes. 5. 17.

Thirdly, they sinne against God in the vngratefull abuse of his creatures; for whereas the Lord hath allowed vnto them a large portion, and bestowed vpon them his gifts, with a bountifull hand, to the end that hereby he may moue them to loue, serue, and praise him, with greater cheerefulnesse; they contrariwise abuse these benefits to surfetting and drunkennesse, wherby they dishonor God, destroy their bodies and soules, wholly disable themselues for Gods seruice, and are altogether fitted for the seruice of sinne and Satan. And thus drunkards sinne directly against the Maiesty of God himselfe. The which their sinne is fearefully aggrauated by the circumstance of time, if they then continue in drunkennesse and voluptuous excesse, when the Lord by his iudgements and afflictions, either threatned or inflicted vpon themselues, or their neighbours, or the whole Church and common wealth, doth call them to fasting, mourning, & humiliation. And this the Lord condemneth in the people of Israel, Esa. 22. 12. 13. *And in that day the Lord God of hosts did call vnto weeping and mourning, and to baldnesse, and girding with sackcloth. And behold ioy & gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating & drinking, for to morrow we shal die.* So Amos 6. 6. *They drinke wine in bowles, and annoint themselues with the chiefe ointment; but no man is sory for the affliction of Ioseph.* §. *Sect.* 4. 3 *They grosly abuse Gods creatures.* Esa. 22. 12. 13. Amos 6. 6.

Chap. IIII.

That the drunkard sinneth grieuously against his neighbours, and that both publikely and priuately.

BVt as the drunkard sinneth against GOD; so also against his neighbours; and that both generally against the whole Church and Common-wealth, and particularly against priuate persons. He that is giuen to this sinne §. *Sect.* 1. *How the drunkard sinneth against his neighbours,*

and against the Common-wealth.

sinne of drunkennesse, sinneth against the common-wealth, in that he so disableth himselfe that he cannot performe any good seruice to his country: for a drunkard can neither be good Magistrate, nor good subiect, seeing he cannot rule others that cannot rule himselfe, nor yet manage well the sword of iustice, seeing oftentimes he is so besotted, and depriued of the vse of reason, that he can put no difference betweene the sword and the scabberd, betweene the innocent and offenders. And therefore not vnfitly did the poore woman who had receiued an vniust sentence from *Philip* King of Macedon in the time of his drunkennesse, make her appeale, and beeing demanded to whom she appealed, seeing hee was supreme Iudge; I appeale, said shee, from thee vnto King *Philip* when he is sober. And as he cannot rule, so he cannot obey; for when the drunkard is seated vpon the ale bench, and hath got himselfe betweene the cup and the wall, he presently becommeth a reproouer of Magistrates, a controller of the State, a murmurer and repiner against the best established gouernment: and such an insolent pride and ouerweening conceit of his wisdome do the spirits of wine and strong drinke infuse into him, that he thinketh a whole Court of Parliament may more easily erre in their long deliberated decrees, then he in his present and rash verdict. To this accordeth *Plutarchs* storie of certaine young men, who hauing bitterly inueighed against King *Pyrrhus*, when they were amongst their cups, were for this offence brought before him; and when they could make no apologie for themselues, seeing they could neither deny the fault, nor defend it; one of them stepped forth and confessed the truth in this manner: It is true, said he, O King, that wee spoke all this against thee, and much more bitterly should we haue exclaimed, had not our wine failed vs. Againe, he offendeth against the whole common-wealth, as hee is a disordered person, a disturber of the peace, a common corrupter of manners; & lastly, as he is a gluttonous deuourer of the fat of the land, in which respect he is more pernicious to a State, and more fit to bring a cõmon dearth, then either canker-worm or caterpiller; for they destroy the fruite of the earth when it

Plutarch. Apoteg.

is in the fields, but theſe when it is ſafely brought into the garners, and priuiledged from the danger of other vermine, inſatiably deuoure it.

§. *Sect.* 2. *How the drunkard ſinneth againſt ſtrangers.*

And as they thus offend againſt the whole State, ſo againſt particular and priuate perſons; and that both ſtrangers, and ordinary acquaintance, and thoſe alſo of their owne family. Againſt ſtrangers: for the drunkard in his cups is proud, inſolent, diſdainfull, furious, apt to offer all manner of iniuries and outrages; he is ready to quarrel with euery one he meeteth, to defloure maides and defile wiues, as afterwards ſhall appeare, He is a corrupter of all that keepe him company, by his example alluring them to the like exceſſe and riot; for this priuiledge he hath aboue many other ſinners, that hee ſeldome goeth to hell alone, for euen when he is vnable to ſtand, he pulleth downe others with him into the pit of deſtruction.

§. *Sect.* 3. *Drunkenneſſe vſually accompanied with backbiting and ſlandering.*

But as the drunkard is many waies iniurious to his neighbours, ſo eſpecially by backbiting, ſlandring, and reuealing of all ſecrets. For as drinking looſeneth the ſinewes, ſo alſo it ſetteth the tongue at liberty, ſo that it blurteth out all the hidden ſecrets of the heart. If he haue long ſmothered deepe conceiued malice againſt any man, then he diſcouereth it in his drunkenneſſe, by his diſgracefull and opprobrious ſpeeches; if he haue any ſecret committed vnto him, though it importeth the State, yea the life of his neighbour, he is then ready to publiſh it. According to that of the Poet: *Arcanum demens detegit ebrietas.* For as his exceſſiue drinking will not ſuffer him to keepe his meate in his ſtomack, ſo neither wil it ſuffer him to keepe a ſecret in his minde. Neither is it any great wonder that he is thus iniurious to others, ſeeing he offreth as great wrong to himſelf, being not able amongſt his cups to keepe his owne counſell, in matters which moſt neerely concerne him: for as it is well ſaid, That which is in the heart of a ſober man, is in the tongue of a drunkard. In regard whereof another truly ſaith, that *vinum eſt animi ſpeculum*: Wine maketh the heart tranſparent, ſo as the ſtanders by may eaſily diſcerne it: and therefore it is needleſſe to bring the drunkard to the rack, ſeeing hee will be as quickly

Virgil. de vin. & Ven.

Plutarch. mor. vol. 2. de Gar.

drawne to vnbowell his chiefeſt ſecrets, if he be brought to the Tauerne.

The drunkard ſinneth againſt the poore.

And thus the drunkard ſinneth againſt all men; but more ſpecially he ſinneth againſt the poore, in that by his great expence in exceſſiue drinking, he hath not wherewithal to relieue them, and ſo robbeth them of their due allowance: for his ſuperfluity was not giuen him of God that he ſhould conſume it in riotous tipling, but that he ſhould giue drinke to the poore thirſty, and bread to the hungry.

§. *Sect.* 4. *The drunkard principally ſinneth againſt his owne family.*

But as he that is addicted to drunkenneſſe is bad abroad, ſo at home he is worſt of all; and as he is readie to offer wrong to all men, ſo he is moſt iniurious to his owne family, wife, children, and ſeruants. For whē he is abroad he maketh hauock of al, he conſumeth that allowance which belongeth to the whole houſhold, he ſwalloweth downe his wiues portion, and childrens patrimonies, yea whileſt he pampereth himſelfe he defraudeth their bellies, and out of their penury and want he maintaineth his owne ſuperfluous exceſſe. And yet better it were he ſhould ſtay ſtill abroad, then by comming home trouble the whole familie: for if he be able to ſpeake, he ſpendeth his time in ſcolding and rayling, or offenſiue ribauldry; if he be able to mooue, he either fighteth and brauleth with thoſe who are about him; or if he be poſſeſſed with a more gameſome fury, he vſeth ſuch apiſh geſtures, and ridiculous behauiour, as that ſometimes he extorteth from his beſt friends a wofull ſmile, and prouoketh laughter from heauy hearts. So that as the drunkard when he is abroad plaieth the theefe, in robbing all of their due who belong vnto him, ſo at his comming home he ſheweth himſelfe, either a Lion or an Ape, a Tyrant or a Foole; that I may ſay nothing of his ſluttiſh filthineſſe, whereby he maketh himſelfe loathſome to his neereſt and deareſt friends; of which the Prophet plainly ſpeaketh, Eſa. 28. 8.

Eſa. 28. 8.

CHAP.

CHAP. V.

That the drunkard ſinneth moſt grieuouſly againſt himſelfe.

AND thus you ſee how grieuouſly the drunkard ſinneth againſt his neighbours. But as hee is bad to all others, ſo he is worſt vnto himſelfe: for he that is addicted to this vice, draweth vpon him innumerable euils, and theſe are either temporall or ſpirituall. The temporall euils reſpect the whole perſon, or more ſpecially either the ſoule or the body. The euils which concerne the whole perſon are diuers. Firſt, hereby he ſo diſableth himſelfe, that he is altogether vnfit to performe the duties of his calling; for the moſt of his time he ſpendeth in idleneſſe, and (as they call it) good fellowſhip; and that which remaineth cannot profitably be imploied for any good vſe, ſeeing *neque mens, neque pes officium faciet*, all his parts are ſo diſordered and diſabled, that neither his minde nor any member of the body can doe their duty. And therefore as he ſpendeth the after noones and the greateſt part of the night in drinking, ſo he is faine to ſpend the morning in ſleeping; in regard wherof the prouerbe is verified: *Ebrius non videt ſolem orientem:* The drunkard ſeldome ſeeth the Sunne riſing. Yea he doth by his exceſſiue drinking, not only bring vpon himſelf a drowſie ſleepineſſe, but alſo a ſenſeleſſe deadneſſe, vnto any good action. And as his bellie is an vnſatiable graue to bury his drinke, ſo his drinke is as it were a graue wherein he is buried; in regard whereof one truly ſaith, that *ebrioſus quum abſorbet vinum, abſorbetur à vino:* Whileſt the drunkard deuoureth wine, he is deuoured of wine, ſeeing nothing remaineth of a man but a ſenſeleſſe trunck and filthy carcaſe. Vnto which alſo the Prophet *Eſay* alludeth, chap. 28. 7. for ſetting downe the ſinne of the Prieſts and falſe Prophets, and their vtter neglect of all good duties, he ſaith, that *they erred through ſtrong drinke, and were ſwallowed vp of wine.* Yea euen the Heathen man diſcerned this by the light of nature, where

§. *Sect.* 1. *The drunkard moſt grieuouſly ſinneth againſt himſelfe.*

1. *He is made vnfit for his calling.*

Auguſt. lib. de Pœnit.

Eſa. 28. 7.

where speaking of the Grecians surprising Troy in the time of the Troians drunkennesse, he saith, *Innadunt vrbem somno vinoque sepultam:* They assaulted the City which was buried in sleepe and wine. So that they who giue themselues to this vice, are no more able to performe any good duties of their callings, then those who are dead and buried be able to doe the workes of the liuing. And hence it is, that as the Lord restraineth all men from this sinne: so especially Magistrates and Ministers, because their callings are of greatest vse and importance, and therefore their neglect of them most pernicious, both to Church and Common-wealth. To this purpose is that, Pro. 31. 4. *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke, 5. Least hee drinke and forget the decree, and change the iudgement of the children of affliction*. So the Priests and Leuits were prohibited the vse of wine and strong drinke vpon the penalty of death, when they were to come into the Tabernacle of the congregation, to execute the office of the Priesthood, Leuit. 10. 9. And the Nazarites also who had dedicated themselues to Gods seruice, as appeareth, Num. 6. 3. which commandement when the priests neglected, they shamefully *erred out of the way of truth failed in vision, and stumbled in iudgement*, as we may see, Esa. 28. 7. The like care the Lord hath shewed in restraining the Ministers of the Gospell from this vice; for where he describeth what manner of men he would haue chosen into the Ministery, he still requireth that they be sober, temperate, and not giuen to excesse and drunkennesse. 1. Tim. 3. 3. 8. Tit. 1. 7.

Virg. Aeneid. 2. l. 265

Luk. 21. 34

Pro. 31. 4

Leu. 10. 9

Num. 6. 3

Esa. 28. 7

1. Tim. 3. 3. 8 Tit. 1. 7

Secondly, the drunkard disgraceth himselfe and his profession, and exposeth his name and person to the iust contempt and reproch of all: for whereas he professeth that he is a Christian, who hath his part in Christ and his merits, in this his practise he clearly prooueth that he is nothing lesse; for a true Christian is a *child of the light, and walketh in the light*: 1. Thes. 5. 5. But the drunkard is *the child of darkenesse*, and the workes which he worketh are *workes, not of the day but of the night*, vers. 7. A true Christian is religious and full of piety, but the drunkard is so farre from this, that he hath not so

§. *Sect.* 2. 2. *The drunkard disgraceth his profession and exposeth himselfe to contempt.*

1. Thes. 5. 5. 7.

ſo much as common honeſty; for they who walke *honeſtly, as in the day, they doe not walke in gluttony and drunkenneſſe,* Rom. 13. 13. The true Chriſtian hath forſaken and mortified the luſts of the Gentiles, for Chriſtianity and Paganiſme can neuer agree together; but the drunkard ſtill walloweth in them, for the luſts of the Gentiles wherein they walked, were *wantõneſſe, vncleanneſſe, drunkenneſſe, gluttony, drinkings, & in abominable idolatries.* As it is, 1. Pet. 4. 3. Thoſe vnto whom the grace of God hath appeared, are taught thereby *to deny vngodlineſſe and worldly luſts, and to liue ſoberly and righteouſly and godly in this preſent world*; and therefore they who ſpend their time in intemperance, ſurfetting, and drunkenneſſe, haue not had ſo much as a glimpſe of this grace which bringeth ſaluation ſhining vnto them. Whoſoeuer then profeſſeth Chriſtianity, and yet liueth in drunkenneſſe, he prooueth himſelfe a plaine diſſembler, in making ſhew of that he is not, and his profeſſion doth not grace him, but he diſgraceth his profeſſion; for whatſoeuer ſhew hee may ſeeme to make of piety and honeſty, when he is in his deuouter kinde of drunkenneſſe, yet no wiſe man eſteemeth his words of any credit, ſeeing he is an inordinate perſon in his whole carriage, who hath no rule ouer himſelfe, and is ready to bleſſe and curſe, to pray and blaſpheme, to vtter holy ſpeeches, and filthy ribauldry with the ſame breath.

Rom. 13. 13. 1. Pet. 4. 3 Tit. 2. 12

Thirdly, the drunkard by his much tipling maketh himſelfe a ſlaue to his vice, and by long cuſtome bringeth ſuperfluity into vrgent neceſſity: for as it is in other ſinnes ſo in this; before it is admitted, it creepeth & croucheth, flattereth and allureth, like a lowly vaſſall; but being entertained, it ſtraight ſheweth it ſelfe, not onely a maſter, but alſo a Lordly tyrant, which raigneth and ruleth with great inſolence. Firſt ſinne is committed, then practiſed, and often practiſe bringeth cuſtome, and cuſtome becommeth a ſecond nature, and hath in it the force of a law which muſt be obeyed, not in courteſie, but vpon neceſſity. And as this is true of all ſins in generall; ſo eſpecially it is verified in this ſinne of drunkenneſſe; for firſt men drinke for thirſt, then for delight, then for wantonneſſe, and ſo by much bibbing they bring themſelues

§. *Sect.* 3. *The drunkard maketh himſelfe a ſlaue to his vice.*

selues to such an vnsatiable thirst, that they cannot sit without the cup at their elbow.

§. Sect. 4. *The drunkard maketh himselfe worse then a beast.*

Fourthly, whereas man by creation is the most excellent of all the creatures, being created according to Gods owne Image, by this vice he maketh himselfe equall with the beasts, for he is depriued thereby, not onely of piety, but of humanity, euen of his vnderstanding and reason, wherein he differeth from a beast farre more then in his outward shape; yea in truth in diuers respects he maketh himselfe inferiour to the brutish creatures, for he much more degenerateth from the excellency of his creation; he depriueth himselfe, not only of the vse of his reason, but also of his senses, not of his vnderstanding alone, but of his standing and motion also; for when he standeth, he is ready to fall, and when he mooueth, he reeleth and staggereth. Lastly, he is farre more intemperate then almost any beast; for when they haue eaten sufficient, they will eate no more, and when they haue drunke to quench their thirst, and to satisfie nature, they cannot be forced by any violence to drink againe; whereas these tiplers drinke double and treble more then they need, and not onely satisfie nature, but also glut and oppresse it with superfluity.

§. Sect. 5. *Drunkennesse bringeth pouerty.*

Lastly, this sinne bringeth men to pouerty and want, for they consume their wealth at the wine, and swallow downe their whole estate, and so it commeth to passe, that hauing spent all in superfluities, in the end they want necessaries, & because in their youth they will drinke nothing but wine, they are oftentimes constrained in their old age to drinke water. So it is said, Prou. 21. 17. *He that loueth pastime shall be but a poore man, and hee that loueth wine and oile shall not bee rich* And Pro. 23. 21. *The drunkard and the glutton shall bee poore, and the sleeper shall be clothed with ragges.*

Pro. 21. 17. 23. 21

§. Sect. 6. *The drunkard sinneth against his seuerall parts, and first against his soule.*

And these, with many more euils, this vice bringeth to the whole man. Besides which common mischiefes it is also pernitious to his seueral parts: for first it infatuateth the vnderstanding, peruerteth the will, and corrupteth all the affections. To this purpose one saith: *Vbi regnat ebrietas ratio exulat, intellectus obtunditur, consilia deuiãt, iudicia subuertuntur:*

tur: Where drunkennesse raigneth as King, there reason is banished as an exile, the vnderstanding is dulled, counsell wandreth, and iudgement is ouerthrown. With this accordeth *Seneca* his definition of drunkennesse: *Nihil aliud est ebrietas quàm voluntaria insania:* Drunkennesse is nothing else but a voluntary madnesse: *Extende in plures dies illum ebrium habitum, nunquid de furore dubitabis?* If this drunken habit be continued for many daies together, who would make any doubt but that the party were out of his wits? *Nunc quoque non est minor, sed breuior:* But take it as it is, and it is no lesse madnesse thē frenzy, but only shorter. Although then drunkennesse be not direct madnesse, yet to speake the best, it is a temporary forfeiture of the wits; & in this it must needs be confessed to be worse then frenzy, in that this is violent, that voluntary; this the euil of punishment, but that the euill of sinne. Yea this vice doth not only rob men of reason, but also of common sense, so as they can neither preuent future danger, nor feele present smart. And this the Wise man in liuely maner expresseth, Prou. 23.34. where he saith, that *the drunkard shall bee as one that sleepeth in the middest of the sea, and as he that sleepeth in the top of the mast.* 35. *They haue stricken me, shal he say, but I was not sicke; they haue beaten me but I knew not when I awoke: therefore I will seeke it yet still.* Pro. 23.34 35

A notable example hereof we haue in *Lot*, who was so besotted with drinke, and depriued of sense and reason, that vnwittingly he committed incest with his own daughters, neither knowing when they lay downe, nor when they rose vp. So that whilest drunkennesse lasteth it hath the same operation with deadly poison; for it intoxicateth the braine, benumneth the senses, infeebleth the ioints and sinewes, and bringeth a man into a temporary lethargy. Hence it is, that *Cyrus* in his childhood being asked by his grandfather *Astiages*, why at the feast he did not drinke wine; returned this answere full of witty simplicity; Because (said he) I tooke it to be poison: for at the last feast I obserued that those who drunke of it, were soone after depriued of their vnderstanding and senses. Whereby appeareth the odiousnesse of this sinne: for if it bee a hatefull thing for a man to wound his Gen. 19.35

Xenoph in paedia Cyri. lib. 1.

owne

owne flesh, and wilfully to maime the members of his bodie; how abominable is it to wound the minde it selfe, and to offer violence against our reason and vnderstanding? If it be a crime to offer violence against the subiects, then surely to lay violent hands vpon the King himselfe, and to pul him out of his regall throne, must needs be condemned as outragious wickednesse.

§. *Sect.* 7. *How the drunkard sinneth against his body: 1. by deforming it.*

And thus the drunkard sinneth against his owne soule. Neither is he a better friend or lesse iniurious to his body: for first he deformeth it and defaceth that goodly feature, in which it was created; according to that, *Vino forma perit, vino corrumpitur ætas:* By wine beauty perisheth, and the vigour of age is disabled. Neither is there almost any part of the body which is not disordered and deformed with this vice of drunkennesse; their eyes become red, their faces inflamed, their breath noisome, their speech stammering, their bodies staggering, their gestures apish, and all their actions fooliish. And hence it was that the Lacedemonians vsed to shew vnto their children their Helots and slaues in the time of their drunkennesse, thinking that their vgly deformity both in body and minde would be an effectuall argument to make them lothe this vice, which euen at the first view shewed so odious.

Propert. lib. 2. eleg. vlt.

§. *Sect.* 8. *2. It disableth and weakneth the body.*

Secondly, as it deformeth the body; so also it disableth it, turning strength into weakenesse, and health into sickenesse. For as the earth it selfe with too much moisture is turned into bogges and quagmires; so also is the body thereby wholly corrupted, and (through the redundance of humours, the naturall heate being extinguished) is brought vnto grieuous diseases, as dropsies, gouts, palsies, apoplexies, and such like. So that euen in this respect the drunkard buyeth his beastly pleasure at a high rate: for, as one saith, *Ebrietas vnius horæ hilaram insaniam, longi temporis tædio pensat:* Drunkennesse requiteth one houres merry madnesse, with a long and tedious time of sorrow and repentance. As therefore sobriety & temperance is the best nurse to preserue health and continue strength; so drunkennesse, excesse & surfetting are the speediest meanes to ouerthrow them, & the readiest way which

Senec. epist. 59.

man

man can take to come with posting haste to immature age and vnnaturall weaknes.

Lastly, it shortneth the life and bringeth vntimely death. For to say nothing of those dangers vnto which they expose themselues, by quarelling and brauling in the time of their drunkennes, in which many haue perished, & to passe them ouer who hauing lost the sterne of reason, wherewith they should guide themselues, haue as it were dashed against vnhappy accidents, and so made shipwrack of their liues; some on the land, some in the water, some in the streetes, and some in the ditches; how many are there who haue drunke themselues dead, and haue presently died, with the weapon as it were in their belly? so that there needed not any Iury to go vpon them, to finde out the cause of their death, it being no more sudden, thē the cause apparant. Whose deaths charity it selfe must needs iudge most miserable, seeing they die in their sins, and are taken away in Gods iust wrath, euen whileſt they are sacrificing their soules vnto Satan. But yet small is the number of those who perish in this apoplexy of drunkennes, in cōparison of those multitudes whom it lingringly consumeth; for it doth by little and little quench the naturall heat, and drowne the vitall spirits, and so leadeth men though not by so direct a passage, yet but a little way about to their graues, as certainly though not so speedily. For it bringeth crudity to the stomacke, and ach to the head, rheumes, impostumes, gouts, consumptions, apoplexies, whereof men perish: and so howsoeuer drunkennes is not the mother, yet it is the grandmother of their death, though mē are ashamed (like vpstarts in our times) that it should deriue it pedigree so far, for so base a kinred, & therefore intitle it after the name of the next parent. Neither in truth can there bee any cause alledged that maketh this our age so weak, diseased, & short liued, which beareth greater sway in producing these miserable effects, then drunkēnes & intemperance. It is true indeed that the world now waxing old, and as it were horeheaded, cannot generate children of such strength and vigour, as it did in the time of youth, and full strength; and therefore we must needs decline, as the world

§. Sect. 9. *Drunkennesse shorteneth the life and bringeth vntimely death.*

declineth. It is true alſo that the mother earth is infeebled with much bearing, & hath her ſtrength much abated with ſo innumerable child-births, and becing now come to her cold melancholy age, cannot bring forth her fruites ſo full of vertue and ſtrength, and ſo fit for the nouriſhment of our bodies, as ſhe did in former times; but that there ſhould be ſuch a change ſo ſuddaine and ſo extraordinary, and that there ſhould be ſuch great difference in health, and ſtrength, and long life, betweene this our age, and that which went next before; it can be imputed vnto nothing more then this, that now drunkenneſſe and intemperance is after an extraordinary manner increaſed, whereby the naturall and vitall heate of men is drowned and extinguiſhed, before it bee neere ſpent, like a candle caſt into the water, before it bee halfe burned. If then we thinke it a fearefull ſinne for a man to murther himſelfe, and by laying violent hands on his owne perſon to ſhorten his life; then let vs not eſteeme drunkennes as a ſmall offence, ſeeing it produceth the ſame effects, though by other meanes and inſtruments, and bringeth our bodies to the ſame vntimely death, although it be by a diuers way.

§. *Sect.* 10. *The ſpirituall euils which drunkenneſſe bringeth.*

And theſe are the temporall euils which the drunkard bringeth vpon himſelfe, which though they be manifold & grieuous, yet are they not to be compared with thoſe ſpirituall euils, into which through a wilfull neceſſity hee is plunged, euen whileſt he continueth in this life. For firſt by this ſinne he excludeth himſelfe out of the number of thoſe children who are borne vnto God by regeneration & newe birth, and is ſeparated from Ieſus Chriſt, ſo as hee hath no communion with him nor part in his benefits; for thoſe who are regenerate are begottē vnto God by his ſpirit dwelling in them, & where the ſpirit of God dwelleth, there it ſheweth it ſelfe, both by mortifying the old man, and ſubduing the luſts of the fleſh, and by quickening the newe man, and bringing forth the fruites of the ſpirit. Now gluttony and drunkenneſſe are the workes of the old man, and ſpeciall fruites of the fleſh, as appeareth, Gal 5.21. from the which Gods ſpirit doth purge & cleanſe vs, as ſoone as he maketh

Gal 5.21. and 23.

choice

choice of our bodies to bee his temples, and contrariwiſe doth adorne vs with ſobriety and temperance, as it is ver. 23 ſo that they who liue in drunkenneſſe, are dead in their ſins, they liue not to God as beeing his children, ſeeing they are deſtitute of his ſpirit; but they liue to Satan, the world, and Rom 8.14. the luſts of their owne fleſh, and remaine their vaſſals vnto Rom. 6.16. whom they doe faithfull ſeruice.

Neither are they in Ieſus Chriſt, ſeeing they walke not after the ſpirit, but after the fleſh; they haue not as yet put on Chriſt, ſeeing they haue not put off drunkenneſſe, for he will not be our garment, wherein being clothed, we may appeare glorious and righteous in Gods ſight, before we caſt away from vs the filthy ragges of the fleſh; and therefore the Apoſtle teacheth vs, firſt to giue a finall farewell to gluttonie and drunkenneſſe, chambering and wantonnes, ſtrife and enuying, caſting them from vs as polluted ragges, which are not worth our wearing, and then to take vnto vs Ieſus Chriſt, and put him on as our wedding garment with the hand of faith, Rom 13.13.14. Rom. 13.13.14

Secondly, as this drunkenneſſe quencheth the ſpirit, ſo it choaketh the gifts thereof; and therefore the Apoſtle teacheth vs, that there muſt be an emtineſſe of wine before there can be a fulnes of the ſpirit, Eph. 5.18. *Be not drunke with wine wherein there is exceſſe, but be fulfilled with the ſpirit.* For the holy Ghoſt ſcorneth to be an inmate, where drunkenneſſe is the inhabitant, & if we make our bodies with much drinking to become wine caskes, the Lord wil neuer think them fit veſſels to receiue his ſpirit, which is the water of life, neither will this wine of the fleſh, & water of the ſpirit be euer mingled. To this purpoſe one ſaith: *Ebrietas dominum non recipit, ſpiritum Sanctum expellit, vt fumus apes abigit, ſic ſpirituales gratias crapula reijcit:* drunkēnes neither receiueth the Lord, nor retaineth his ſpirit, but as ſmoake drieth away Bees, ſo it expelleth ſpirituall gifts. Another maketh this ſimilitude. *Our bodies* (ſaith he) *are earthy; now as by too much raine, the earth is reſolued into durt and made vnfit for tillage; ſo our bodies being ouer moiſtned with exceſſiue drinking, are al together vnfitted for the ſpirituall tillage, & ſo can bring forth*

5. Sect. 11. Drunkenneſſe quencheth the gifts of the ſpirit.

Ephes. 5.18.

Ioh. 7.38.39. *Baſil Mag. Serm. 2. de ieiunio.*

Auguſt. de vit. in Chriſt. Serm. 231.

That the drunkard sinneth most grieuously against himself

no good fruites of holinesse and righteousnesse. Yea rather being turned into bogges and marishes, they are fit to breed nothing in them but vglie serpents, frogs, and vermine: that is, all maner of abominable sinnes and loathsome wickednesse.

§. *Sect.* 12. *Drunkennesse strengtheneth the flesh and the lusts thereof.*

Thirdly, as drunkennesse weakeneth the spirite and the gifts thereof; so it strengtheneth the flesh & the lusts thereof. Now wee know that the flesh, and fleshly lusts are our mortall enemies, which *continually fight against our soules*, as it is 1. Pet. 2. 11. so that the victory of the flesh is the Christians ouerthrow, and the welfare thereof his destruction. What folly therefore is it to arme our enemy against our selues, and to put in his hand a sword which will pearce our owne hearts? What madnesse is it when the enemy is ready to giue a sharp assault, to pull downe the wals of our owne City, and to lay open large breaches whereat he may make a free entrance? And yet this folly doe these men commit, who pamper the belly and addict themselues to this sensuall voluptuousnesse, as the Wiseman plainly sheweth, Pro. 25. 28. *A man that refraineth not his appetite, is like a Citie which is broken downe and without walles.* Yea euen the Heathen man *Crates*, discerned this by the light of nature: for seeing a young man growen fat and pursie, with pampering his belly, hee cried out vnto him, *O miser, desine aduersus te ipsum carcerem munire*: O wretch, leaue off to strengthen thy prison against thy selfe. But this folly will appeare to be so much greater, if wee further consider our owne weakenesse, and the strength of our enemy; for if he be so mighty that we hardlie obtaine the victory when wee are armed at all points with the Christian armour, and haue done our best indeauor to weaken him by withdrawing his food, and munition, by fasting and watchfulnesse; what can wee expect but a shamefull ouerthrow, when wee haue not onely disarmed our selues of the spirituall armour, and so are left naked, but also haue hartned our enemy with store of food, and armed him at all points against our selues? A notable example heereof wee haue in *Lot*, who though hee stoutly fought the Lords battailes against the wicked worldlings, and receiued not so much as a foile; yet when he had pampered

1. Pet. 2. 11.

Prou. 25. 28.

pered his owne fleſh with drunkenneſſe, and ſo ſtrengthened his enemy againſt himſelfe, hee receiued a ſhamefull ouerthrow. And this *Origen* obſerued *Ebrietas decipit quem Sodoma non decepit:* Drunkenneſſe (ſaith he) deceiued him whom all Sodome could not deceiue. *Orig. Hom. 5. in Geneſ.*

The laſt ſpirituall euill which the drunkard bringeth vpon himſelfe, is finall impenitency; for they who addict themſelues to this vice, doe find it ſo ſweete and pleaſing to the fleſh, that they are loth to part with it, and by long cuſtome they turne delight into neceſſity, & bring vpon themſelues ſuch an vnſatiable thirſt that they will as willingly leaue to liue, as leaue their exceſſiue drinking; and howſoeuer the manifold miſchiefes into which they plunge themſelues, ſerue as ſo many forcible arguments to diſſwade them from this vice, yet againſt all rules of reaſon, they hold faſt their concluſion, that come what come may, they will not leaue their drunkēnes. And this commeth to paſſe, partly becauſe they are ſo bewitched with their ſinne, and ſo lulled aſleepe with their ſenſuall pleaſures, that they neither regard Gods word, nor yet his workes, whereby hee calleth them to repentance. So the Prophet *Eſay* ſaith of the drunkards of Iſrael, that they continued in *drinking from morning to night, & they had the harpe and the viole, the timbrill and the pipe, and wine in their feaſts; but they regarded not the worke of the Lord, neither conſidered the workes of his hands. Eſa.* 5.11.12. And partly becauſe they are deſperately reſolued to continue in their courſe, notwithſtanding they plainly diſcerne the innumerable euils which they bring vpon themſelues. And this the wiſe man, in moſt liuely maner expreſſeth, Pro. 23.35. *They haue ſtrucken me, will the drunkard ſay, but I was not ſicke; they haue beaten me, but I knew it not when I awoke, therefore I will ſeeke it yet ſtill.* So the drunkards incourage one another in their drunkenneſſe, Eſay 56.12. *Come I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall bee as this day, and much more abundant.* By all which it plainely appeareth, that the drunkard of all other ſinners is moſt hardly reclaimed from his vice; in regard whereof *Auſtine* compareth drunkennes to the pit of hell, *Auguſt de vitan. chriſt.*

§. *Sect.* 13. *Drunkenneſſe is vſually accompanied with finall impenitencie.*

Iſa. 5.11.12.

Prou. 23.35.

Iſa. 56.12.

into which when a man is once fallen, there is no redemption. The consideration whereof should make all Christians to abhor and flee from this vice, seeing finall impenitencie most commonly accompanieth it, which is the greatest euill that is incident to man in this life, in that it is a certaine fore-runner of eternall condemnation.

CHAP. VI.

That drunkennesse is the cause of many other sinnes.

§. *Sect.* 1. *Drunkennesse is the cause of other sinnes.*

AND thus haue I shewed that drunkennesse is in all respects sinfull. But as it is a sinne in it selfe, so also it is the cause of other sinnes: for when Satan by the helpe of drunkennesse hath stollen away the heart, depriued men of the vse of reason, and put out the eies of their vnderstanding, then can he leade them as it were blindfold into all manner of sinne, and make them his ready vassals to act and perpetrate any wickednesse. But that we may descend from generals we will insist in some particular sinnes, vnto which drunkennesse maketh men most prone. As first the sinnes of the tongue: for as it is true of all euill tongues, which Saint *Iames* speaketh, so it is most truly verified of the tongue of drunkards; namely, that *it is a fire, yea a world of wickednes, which defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell, an vnruly euill which cannot be tamed, full of deadly poison; wherewith they blesse God and curse men at the same time,* &c. Iam. 3. 6. 7. 8. 9. For they who are addicted to this vice, they abound not only in vaine and idle talke, but also in fooliish and ridiculous babling, whereby they some out their owne shame, and plainly prooue vnto all the hearers, that the hidden fountaine of their hearts is full of deadly poyson and stinking corruption, by those loathsome streames which issue from their mouthes. Neither are they sparing in these speeches, but excessiuely frequent, and irksomely clamorous; the wine beeing to their tongues as a strong gale of winde

1. *It is the cause of vaine babling.*

Iam. 3. 6. 7. 8. 9

to

to the wind mill saile, which whirleth it about in a continuall motion. And hence it is the idoll *Bacchus* was called *Liber pater*, because he setteth the tongue at liberty to runne at randome without intermission, vntill excessiue abundance put it to silence. So that it is a most difficult thing to be prodigall in drinking, and niggardly in speaking: and therefore *Bias* thought it a sufficient argument to approue his wisedome, in that he could ioine these two together which are in nature so dissonant: for being at a banquet taxed of folly, by a vaine babler, because he said nothing whilest others talked; answered, that euen this reason was sufficient to acquit him of the imputation of folly; for what foole, I pray you (said he) can be silent in the midst of his cups? So diuers Philosophers meeting with the Kings Ambassadours at a feast in Athens, euery one to commend his wisdome vttered some memorable sentences which might be related to the King, onely *Zeno* continued silent; the which when the Ambassadors obserued, they demanded of him what they should report from him vnto the King. Nothing (answered *Zeno*) but this, that there is an old man at Athens who in the abundance of wine can keepe silence.

Plutarch sym. prob. lib. 1. prob. 1.

Plutarch. de Garrul. tom. 2.

So that it is a difficult thing to obserue any moderation in vaine talking, where there is immoderate drinking: of which this reason is rendred; that the drunkard loueth to heare himselfe speak, because then aboue all other times he hath an ouerweening conceit of his owne wisdome; neither is a man so apt to abuse his own iudgemēt about any other selfe excellency, namely, to thinke that hee is more noble, rich, or beutifull, then the truth is, as in this opinion, that he excelleth all in wisdome. And hence it is, that some thinke wine was called οἶνος, *quasi* οἰόνους. ὅτι οἴεσθαι νοῦν ἔχειν ποιεῖ τοὺς πίνοντας; because it maketh those that drinke it to thinke themselues wise. Vnto which may be adioyned another reason, namely, that they are plentifull in discoursing, to the end they may shew, that howsoeuer they haue drunke largely, yet they are not ouertaken with drinke, seeing they haue still the vse of their vnderstanding, memory, and speech, and so oftentimes

The reason why drunkards are commonly vaine bablers.

Plato apud Plutarc. Sym. pos. lib. 7.

whilest

whilest they labour to hide their drunkennesse, they plainly discouer it by their much babling.

§. *Sect.* 2. *2. It is the cause of wicked talking.*

But as drunkennes is the cause of much idle and vain talking, so also of much leaud and wicked talking: for as the drunkards hart is inflamed with wine, so is his tongue set on fire by hell, flaming out as it were the stinking sulphure of wicked & vngratious speeches. If he be wantonly disposed, then he vttereth nothing but ribauldrie and obscene filthines, which wil make chast eares to glow as much with heat, as his face with wine: for when by much drinking the heart is inflamed with lust, it can no more bee hid then fire in the bosome, but smoketh out in ribauld speeches & filthy communication. But if choller haue the predominance in this drunken subiect, then doth it shew it selfe in raging, railing, and reuiling speeches, so as there is no mans credit which they are not ready to impeach; no sex, state, or condition, whom they do not load with their opprobries; no sanctuary so safe, which can priuiledge a mans name from the violent fury of their slanderous tongues. Yea, and as though it were not impiety enough to bee at defiance with the whole earth, they doe make warre also against heauen, and belch out blasphemies against their Creator, swearing and forswearing themselues vpon euery vaine occasion, & renting peecemeale the sacred person of our Sauiour, as though this were the fittest meanes to shew their furious choller against men, by despiting God himselfe.

§. *Sect.* 3. *Drunkennesse discouereth other sinnes.*

Neither is this vice of drunkennesse onely fruitfull in foolish and wicked wordes, but also in actions sutable to their speeches: for then they shew themselues most odiously wicked, both because they discouer that nakednesse of vice which at other times they hide, and also runne into new outrages which are the vsuall companions of this sin. For there is almost no vice which drunkennesse doth not both intend and increase, and also lay open and manifest; for whereas shamefastnesse, at other times maketh men refrain from their beloued vices, or at least to hide and disguise them, drunkennesse banishing all shame and modestie, doth

Sen. epist. 83.

lay

lay vice open to the publike view, ſo that then eſpecially the proud man is moſt inſolent and arrogant; the laſciuious man moſt wanton and filthy; the cholericke man moſt furious and outragious, hauing no reſpect of perſon, nor regard of any preſence.

§. *Sect* 4. *Drunkenneſſe cauſeth men to fall into other ſinnes.* *Hier. epiſt. ad Ocean.*

And as it doth diſcouer old vices, ſo it cauſeth men to fall into new ſinnes; for not only it maketh them ridiculous in all their behauiour, and expoſeth them to the ſcorne and deriſion of all the beholders; but alſo more then barbarouſly vnciuill, and heatheniſhly wicked. Whileſt *Noah* was ouertaken with this vice, hee ſhewed his nakedneſſe, and laied himſelfe open to bee derided of his owne wicked ſonne, diſcouering thoſe ſecrets of nature, in one houres drunkenneſſe, which ſixe hundred yeares ſoberneſſe had kept couered and hid; and this which was once done by *Noah* in his firſt and laſt drunkennes, is common and vſuall with thoſe who accuſtome themſelues to this vice; for that which a modeſt man ſhameth to do in a ſecret chamber, they impudently act in the open ſtreets. In which reſpect it is truly verified of thoſe who firſt fall into this vice, which *Seneca* generally ſpeaketh of all drunkards: *Multa ebrij faciunt quibus ſobrij erubeſcunt:* Drunkards (ſaith he) doe many things in the time of their drunkennes, of which they are aſhamed when they are ſober, howſoeuer long cuſtome hardeneth the face, and maketh men void of all ſhame. So that if there were no other reaſon to withdraw any ingenuous nature from this vice, this were ſufficient, if when he is ſober he would call to mind what he hath ſaid and done in the time of his drunkennes.

epiſt. 83.

Pythagoras apud Plutarch lib. contra Stoicos.

§. *Sect.* 5. *Drunkenneſſe the cauſe of murther.*

But as this vice of drunkennes doth caſt a man headlong into vnhoneſt actions, and barbarous inciuility; ſo into all maner of horrible ſinnes and outragious wickedneſſe, and eſpecially into thoſe two hainous crimes of murther and adultery. For when the heart boileth with vnnaturall heate, and the head is depriued of the vſe of natural reaſon and vnderſtanding, then choller ſupplying the place of wiſdome, men are apt to entertaine diſcord & contention, and when they haue skirmiſhed a while with words, all parties being

as ready to offer iniuries as impatient to beare any requitall of wrongs, they come at length to downe right blowes euery thing which commeth next to hand ſeruing as inſtruments of their wrath; their cups, which whileſt they were ſober, carried from one to another pledges of their loue, in their drunken rage are daſhed againſt one anothers faces; their weapons which in their ſober moode were vſed to defend themſelues from their enemies, are now thruſt into the breaſt of their deareſt friends; & whileſt this fit laſteth, they labor to murther thoſe whō at other times they would defend from wrong with the hazard of their own liues. A notable example whereof we haue in *Alexander*, who in his drunkennes murthered his deare friend *Clitus*, the which horrible fact he ſo much deteſted when he was ſober, that in reuenge thereof he would haue murthered himſelfe. This fruit of drunkennes *Salomon* ſetteth downe, Pro. 20. 1. *Wine is a mocker, and ſtrong drinke is raging.* And Pro. 23. 29. *To whom is wo? to whom is ſorrow? to whom is ſtrife? to whom is babling? to whom are wounds without cauſe? &c. Euen to thē that tarry long at the wine, to them that go & ſeek mixt wine?* that is, who drinke more for wantonnes then for thirſt. To this purpoſe one ſaith, that *the wine yeeldeth three grapes, one for delight, another for drunkēnes, & the third for outrage.* For whē delight hath brought a man to drunkēnes, drunkennes maketh way for outragious iniuries, and barbarous cruelty. The conſideratiō wherof, ſhould make vs to abhor this vice of drunkennes, ſeeing exceſſiue drinking of wine, bringeth an inſatiable thirſt after bloud, and that not the bloud of a mans enemies, but of his companions and neereſt friends.

Prou. 20. 1. & 23. 29.

§. *Sect.* 6. *Drunkenneſſe is the cauſe of whoredome & all vncleannes.*

But as drunkenneſſe is the cauſe of bloud-ſhed and murther, ſo alſo of whoredome and all vncleanneſſe; for when the belly is filled with drinke, then is the heart alſo inflamed with luſt, & the eies full of adultery gaze vpon ſtrange women, as the Wiſe man teacheth vs, Pro. 23. 33. To this accordeth *Hieroms* iudgement: *Nunquam (inquit) ebrium putabo caſtum*; I can neuer be perſwaded (ſaith he) to thinke that a drunkard can be chaſt. And he that had the greateſt inſight into the art of luſt, ſaith, that *Vina parant animos Veneri*;

Prou. 23 33. *Ouid. lib. 1. de art. aman.*

Wine

Wine maketh an open passage into the heart for lust to enter. An example where of we haue in the Sodomites, who abounding in drunkennesse & belly-cheere, fell into all maner of vnlawfull lusts, both naturall, & against nature, and so being heated with the fire of concupiscence, they became fit fuell for the fire of Gods wrath and fearefull vengeance. And of this *Lots* daughters hauing experience, by reason of their wicked neighbor-hood, remembred their sin, but forgot their punishment; and desiring to raise vnto themselues an incestuous posterity, not hauing any hope, in regard of their fathers godlines to accomplish their desire, they make him drunke, not doubting but that lust would follow, if drunkennesse did goe before. The like experiment *Dauid* made vpon *Vriah*, although without like successe, the Lord crossing his designes with his ouerruling prouidence; for when he desired that *Vriah* should lie with his wife, and so father his bastardly issue, hee caused his seruants to make him drunke, supposing that drunkennesse and continencie, would hardly haue harboured in the same subiect.

Gen. 19. 32.

2. Sam. 11. 13.

CHAP. VII.

That drunkennesse is the cause of many fearefull punishments.

AND thus haue I shewed that drunkennesse is not only sinfull in it selfe, but also that it is the cause of of many other hainous transgressions. Now that it may appeare, that it is euery way euill: we are in the last place to proue, that it is not only the cause of sinne, but also the cause of punishment; in which point I purpose to be more briefe, because by necessary inference it is already sufficiently proued. For all those euils which this vice bringeth vpon a man, as in respect of the party who bringeth them vpon himselfe, they may be called euils of sin, so in respect of God who hath also a iust hand in inflicting of these euils, they may be called euils of punishment.

§. *Sect.* 1. *Drunkennesse is the cause of punishment.*

But to come to the purpose, the punishments which are

Drunkennesse maketh a man liable to a fearefull woe, & heauy curse. Isa.5.11.

inflicted for the sinne of drunkennesse, are many, and grieuous, and that both in this life, and also the life to come; in this life it subiecteth a man to beare the intollerable waight of Gods wrath and fearefull vengeance, and maketh him liable to Gods curse, and heauy woe denounced, Esay 5.11. *Woe vnto them that rise vp early to follow drunkennesse, &c.*

God punisheth drunkennesse by infamie and reproch.

More especially the Lord punisheth the drunkard, both in his name, state, and person. His name is branded with infamy and reproch, and his glory is turned into shame, for the Lord layeth open his filthinesse, and discouereth his vgly nakednes, to be scorned and derided, not only of enemies and strangers, but also of his familiar acquaintance, of his owne seruants, yea sometimes of the children of his owne body, and of his wife who lieth in his bosome. So when *Noah* fell into this sin, he discouered his nakednes, and was derided by his owne sonne: the which as it was a fearefull sin in *Cham* against his father, and in *Noah* against himselfe, so was it a iust iudgement of God vpon his drunkennesse.

1.Sam 25. Thus *Abigail*, though at other times a good and dutifull wife, yet because in the time of his drunkennes her husband gaue a foolish & churlish answere vnto *Dauids* messengers, she falleth to descant vpon his name, *Nabal* is his name, and folly is with him; as though she should haue said, his name and nature are well fitted in an euill sutablnes; for a foole he is called, and a foole he sheweth himselfe in all actions. And yet this was spoken by a good wife, when her purpose was to make for him the best apology she could to mitigate his offence; what therefore would a bad wife haue spoken in the like case, desiring to vnburthen her spleene, & to aggrauate his fault? If folly were the best ornament to couer his faults; what could be expected to be vnder this couer but beastly filthinesse and vgly wickednesse? This heauie iudgement the Lord denounced against the drunkards of

Habac.2.15. Iuda, Habac.2.16. *Thou art filled with shame for glory; drinke thou also and be made naked*, or discouer thy filthines, *the cup of the Lords right hand shall bee turned vnto thee, and shamefull spuing shall be for thy glory.*

§. *Sect.* 3. Secondly, the Lord punisheth the drunkard in his state; for

for this curſe lieth vpon this ſinne, that he who is addicted thereunto, ſhall not be rich, Prou. 21. 17. Yea the Lord puniſheth drunkards, not only with pouerty, but alſo with penury and extreame want; for becauſe in the time of plenty they take too much, and ſo abuſe his creatures, he bringeth vpon them in the time of dearth and famine, a proportionable puniſhment, that they ſhall not haue enough, and ſo depriueth them of the vſe of his creatures: and like a wiſe Phiſition after they haue ſurfetted with fulneſſe, he preſcribeth a long faſt, that ſo they may recouer their ſtomackes, and for the time to come learne more temperance, becauſe their ſuperfluity bringeth want, and their too much, is puniſhed with too little. And this iudgment is threatned againſt the drunkards of Iuda, Ioel 1.5. *Awake ye drunkards and weepe, and howle all ye drinkers of wine, becauſe of the new wine, for it ſhall be pulled from your mouth, &c.*

2. The drunkard is puniſhed in his ſtate. Prou. 21. 17.

Ioel 1.5.

Thirdly, the drunkard is puniſhed in his perſon, and that both body and ſoule; vpon his body the Lord inflicteth, firſt, dangerous ſickneſſes and deſperate diſeaſes, as hath beene ſhewed; for as the Lord ſendeth ſuch a bleſſing vpon theſe creatures, when they are temperately vſed with thankſgiuing, that they become notable meanes for the ſtrengthening of the body, and preſeruing health; ſo when they are immoderately vſed, and vngratefully abuſed to the diſhonour of Gods name, he layeth his heauy curſe vpon them, and ſo they infeeble the body, and bring innumerable ſorts of ſickneſſes and diſeaſes.

§. Sect. 4. The drunkard is puniſhed in his body with ſickneſſe.

Yea the Lord puniſheth this ſinne, not onely with ſickneſſe, but alſo with death it ſelfe, and not ſuch deaths alone which wait vpon drunkenneſſe, as beeing neceſſary effects of this cauſe, of which I haue already ſpoken, but alſo ſuch as are more violent & vnnaturall. Thus the Lord cauſed *Ela* to periſh in his drunkenneſſe, by the hands of his owne ſeruants, 1. Kin. 16. 9. And thus the Lord threatneth the Babylonians that he would giue them ouer to the ſinne of drunkenneſſe, whereby they ſhould fall into a perpetuall ſleepe, euen the ſleepe of death, out of which they ſhould neuer awake, Ier. 51. 39. The which puniſhment was accordingly

§. Sect. 5. Drunkenneſſe is puniſhed with death.

1. Kin. 16. 9.

Ier. 51. 39.

inflicted both vpon the Prince and people: for whilest *Belshazzar* was feasting and drinking amongst his thousand Princes, the Lord by a hand writing vpon the wall passed the sentence of death and destruction against him, the which was executed the same night by *Darius* and the Medes and Persians, who came vpon them in the time of their feasting and drunkennesse, killing the King, and surprizing the City, and with it the whole Monarchy, as appeareth Daniel 5.1.30.

Dan. 5. 2. 30.

§. *Sect.* 6. *The drunkard is punished in his soule.*

But as the drunkard is punished in his body, so also in his soule: for first the Lord doth infatuate them, and depriueth them of the vse of reason and vnderstanding, and that most iustly: for when they will not be ruled by reason, which the Lord hath appointed as their soueraigne, & as viceroy next vnder himselfe in the little common-wealth of mans body, he taketh away from them their naturall and lawfull King, and subiecteth them to the tyrannicall gouernment of their filthy and vnruly lusts. For what should they do with reason who will not vse it? and why should they haue the vnderstanding of men, who demeane themselues worse then the brutish creatures?

1. *By losing the vse of reason.*

§. *Sect.* 7. 2. *With hardnes of heart & finall impenitencie.*

Secondly, the Lord giueth the drunkards ouer to hardnes of heart, security, & finall impenitencie, as hath been shewed: for as excessiue drinking bringeth a dead sleepe vpon the body, so also a spirituall lethargie vpon the soule, which so stoppeth the eares, and taketh away the vnderstanding, that they can neither heare the still melodious sound of Gods mercies, nor yet the thundring noise of Gods fearefull threatnings & heauy iudgements calling them to repentance: but as they are not allured by the one, so they are no whit terrified with the other, but continue still in this dead sleep of sin, till they are awakened by the voice of the Archangell, and summoned to iudgement. So that their wine to them is no better then bewitching & deadly potions, wherby the great Magician Satan keepeth them in a perpetuall sleepe of sin, and their drunkennesse seruеth as a swift chariot, which with headlong spedd carrieth them into hell.

§. *Sect.* 8.

And those are the punishments which are inflicted vpon drunkards

drunkards in this life; the which howsoeuer they are feare- *Drunkennesse punished in the life to come with the losse of heauen and with the torments of hell.*
full and terrible, yet are they farre more light and easie, then those which are reserued for them in the life to come: for they shall be cast out of Gods presence, and excluded out of his kingdome, where is fulnes of ioy for euermore; as the word of God plainly telleth vs, 1. Cor. 6. 10. Gal. 5. 21. And yet this is but one halfe of their misery: for being summoned to appeare before Gods iudgement seate, and not being able to answere one word for their mispending of Gods talents, & the abusing of his creatures, nor for their fearefull dishonouring of his holy name, not only by their drunkennesse, but also by their horrible blasphemies, cursings, railings, ribauldry, and all other their hainous sinnes, before spoken of, they shall be cast into vtter darknesse, and haue their portion in the lake which burneth with fire and brimstone. The serious consideration whereof may serue in stead of tenne thousand forcible arguments to restraine all men from this sinne. For what then will their passed pleasures profit them, when as they are to be punished with eternall torments? What ioy shall they haue in remembring their former good fellowship and merry company, when as now they shall haue no other company, but the wicked fiends & damned spirits? What will it auaile them to haue pleased their taste and delighted their appetite, with their delicious drinkes and choisest wines, when beeing in torment in hell fire, there shall not be granted vnto them so much as a drop of cold water to coole their heat? What will then their cups of pleasure profit them, when as they must drinke the cup of Gods fierce wrath, and sup vp the dregs thereof euen to the very bottom?

1. Cor. 6. 10. Gal. 5. 21.

Luk. 16.

CHAPTER VIII.

The causes why drunkards continue in their sinne.

§. *Sect.* 1. *The sottish folly of drunkards*

AND yet such is the folly of voluptuous men, that howsoeuer all these euils do accompany this vice of drunkennes both temporall and eternall, yet they will not be reclaimed from it, the which folly is so much the greater,

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in that they wilfully incur all these mischiefes, for the nourishing of a sinne, that hath not in it so much as any respect of worldly good; for it is not accompanied with honor and credit, but with shame and reproch; it doth not bring with it profit and riches, but losse and pouerty; neither can there be any pleasure in the vice it selfe: for what more delight can a man take to drinke when he doth not thirst, then to eat when he is not hungry? to continue stil carousing when already hee hath drunke too much, then presently after a great feast to fall to eating againe vpon a surfetted and full stomacke? but only that by long custom they haue brought themselues to an habite, and turned superfluity into necessity: so that as those who loade themselues with clothes, are apt to take cold if they leaue off any one garment, though the one halfe were sufficient to preserue their bodies in natural heate and strength, if they were so accustomed; so these drunkards by long vse haue brought vpon themselues such a necessity of drinking, that their dropsie desire is neuer satisfied, nor their insatiable thirst quenched, vnles they be continually bibbing.

§. *Sect.* 2. *The causes why men continue in this beastly vice.*

So that a man might well wonder not only that any Christian, but that a meere worldling should be allured to continue in this vice, there being no respect of worldly good to intice him. But the cause hereof is, that either men against reason and nature are drawn into this vice, through the vnresistable violence of bad company, or through their own wanton voluptuousnes, which maketh them slaues to their filthy lusts; and then howsoeuer there was no reason why they should wilfully subiect themselues to this bondage when they were at liberty, yet when they are once inthralled, there are causes enow to keepe them in subiection: neither is it a hard matter to keepe him in safe custody, who is already bound in strong chaines.

§. *Sect.* 3. 1. *Sottishnes the cause of drunkennesse.*

Now these causes are principally three: first, because those who are addicted to this vice are so infatuated and besotted that they neuer enter into any consideration of their estate, but as they are senseleese in feeling present miseries, so they are securely careleese in foreseeing or auoiding future euils

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like filthy ſwine feeding greedily on ſuch things as pleaſe the appetite, neuer conſidering that they doe but fat themſelues for the ſhambles and ſlaughter.

Secondly, becauſe ſuch is their infidelity, that though they heare theſe things, yet they beleeue them not, and beeing conuicted, they are not perſwaded: otherwiſe it is impoſſible that reaſonable creatures ſhould be ſubiect to ſuch bruiſh folly, as to nouriſh a needleſſe and fruitleſſe vice, which is accompanied with ſo innumerable miſchiefs. If but a common friend doe warne vs not to drink in ſuch a cup, becauſe it is mixt with deadly poiſon; though the cup were of gold, and the drinke moſt delicious, yet who would taſte it? If a faithfull Phyſition ſhould forbid vs to feed on ſuch or ſuch a diſh, aſſuring vs vpon his approued knowledge and certaine experience, that if we eate of it we ſhall either loſe our wits, or fall into grieuous diſeaſes, or indanger life it ſelfe; what man is ſo ſenſuall in his appetite, that would be perſwaded for company ſake, or to pleaſe his pallet, to feed vpon it? But the Lord who is a friend of friends, and a Phyſition of skill and faithfulneſſe without compare, hath forewarned vs to auoide exceſſiue drinking, becauſe it will bring vpon vs innumerable euils, both in our bodies and ſoules, temporal and ſpirituall, in this life and the life to come; and hath plainely told vs, that howſoeuer theſe are ſweet potions in the going downe, yet we ſhall finde them to be deadly poiſons in operation; and notwithſtanding all this, few are reclaimed from this vice, and that becauſe howſoeuer they giue him the hearing, yet in truth they beleeue him not. §. *Sect.* 4. *The ſecond cauſe is infidelity.*

Laſtly, they continue in this vice becauſe they haue ſome figge-leaues of vaine excuſes, whereby they indeuour to hide the vgly filthineſſe of their ſinne; partly defending it as being tollerable, and partly extenuating and excuſing it, as being light and veniall. First they thinke themſelues ſufficiently cleared from the ſinne of drunkenneſſe, and acquitted of the puniſhment, becauſe howſoeuer they drinke abundantly, yet ſuch is the ſtrength of the braine, that they are able to beare it without any great diſtemperature, and retaine ſtill the vſe of their reaſon, memory, and al their other §. *Sect* 5. *The third cauſe is their vaine excuſes.* *The* 1. *excuſe, becauſe they are not ouercome with drinke though they drinke much.*

faculties as at other times. But ſuch are to know, that not onely drinking vnto drunkenneſſe, is condemned by Gods word; but alſo exceſſiue and immoderate drinking, when as men ſit much at the wine, and take their chiefe delight in tipling, yea it is a ſinne more hainous before God, then moderate drunkenneſſe, when as men drinking ſparingly, are yet ouertaken at vnawares, through the weakeneſſe and infirmity of their braine; for they ſinne ſometimes vnaduiſedly, and in ſome ſort againſt their will, but the other continue in their vice vpon a deliberate purpoſe, voluntarilie and wilfully; they through weakeneſſe of nature, theſe for want of grace. And therefore the Lord rangeth them with common drunkards, and denounceth againſt them the like ſearefull woe. Eſa. 5. 22. *VVoe vnto them that are mighty to drinke wine, and to them that are ſtrong to powre in ſtrong drinke.* So the Apoſtle *Peter* reckoning vp the luſts of the Gentiles, numbreth amongſt them, not onely drunkenneſſe, but alſo *exceſſiue drinkings*, 1. Pet. 4. 3. And thoſe Princes are cõdemned, who drinke not for thirſt, or for ſtrength and nouriſhment, but for drinkes ſake; that is, becauſe they take pleaſure and delight in immoderate drinking. Eccleſ. 10. 17.

Eſa. 5, 22

1. Pet. 4. 3

Propter compotationem. Eccl. 10 17

§. *Sect.* 6. *Worldly men glory in their much drinking*

But howſoeuer the ſpirit of God thus condemneth it, yet worldly men who would bee accounted Chriſtians, are ſo far from cenſuring it as a vice, that they thinke it an excellent property, and a ſingular ornament, whereby they grace themſelues, when as they can drink more then two or three, and yet beare it away, and beeing on the bench of good fellowſhip are able to get the victory in quaffing, and drinke the reſt of their company vnder the table: but what excellency is in this quality, to ſucke in much drinke, which (as *Demoſthenes* ſaid of King *Philip*) is common to them with a ſponge? what great exploit doe they in drinking more then others, ſeeing a horſe, or mule can drinke more then they? what matter of boaſting haue they, that their ſtomackes will beare and hold more wine then the reſt of the company, ſeeing (as *Seneca* ſaith) in this the wine caske farre excelleth them? what great conqueſt haue they got, when in exceſſiue drinking they haue ouercome all their companions; ſeeing

Plutarch in Demoſth. 2. Ariſtip. apud Laert lib. 2. cap. 8.

Epiſt. 83.

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In conquering they are ouercome, and are ſhamefully foiled and ouerthrowne by Satan their cheiſe enemy, whilſt they triumph in a drunken victory ouer their friends? And therefore let not theſe men for want of vertue boaſt of their vices, wherein they ſhall but ſome out their owne ſhame, and diſcouer their naked filthineſſe; for whileſt they thus bragge of their naturall ſtrength, they plainely ſhew their ſpirituall weakeneſſe; and whileſt they vaunt of theſe drunken conqueſts, they cleerely prooue that they are no better but the diuels captiues.

Secondly, they iuſtifie their wickedneſſe, by alleaging for themſelues, that God hath giuen the grape and wine for the vſe of man: and that not onely for his neceſſity, but alſo for delight, that by more liberall drinking hee may haue a merrie heart. To which I anſwer, that howſoeuer this prooueth the lawfull vſe of wine ioyned with ſobriety and moderation, yet it ſerueth nothing to approoue the abuſe in exceſſe and drunkenneſſe, nay rather the contrary from hence may be concluded; for it was giuen to make the penſiue merry, and the ſorrowfull glad, and not to make thoſe who are alreadie merrie, mad and franticke. It was giuen to cheere the heart, and not to oppreſſe it; to comfort the ſtomacke, and not to loade and glut it; to worke in vs ſuch a ſpirituall ioy, as ſhould intice vs to praiſe Gods name in the fruition of his gifts, of which our Prophet *Hoſea* ſpeaketh, Cap. 2. 15. and not ſuch a worldly and carnall ioy, as ſheweth it ſelfe in filthy ribauldry, and impious blaſphemies. In a word, the Lord doth beſtow vpon vs, not onely the competent wages of ſufficiency, but alſo the extraordinary vailes of plenty & abundance, that thereby we may be incouraged to performe vnto him more faithfull and cheerefull ſeruice, and not that through our abuſing them to exceſſe, we ſhould diſable our ſelues for all good duties, and be well fitted for the ſeruice of the diuell.

§. *Sect.* 7. *The ſecond excuſe, that wine is giuen for the vſe of man.*

Laſtly, they alleage for the defence of their drunkenneſſe, that they vſe it not for any delight which they take in drinking, but as the beſt remedy preſcribed by the learned Phyſition for the curing of ſome dangerous diſeaſes, to which they

§. *Sect.* 8. *The 3 excuſe, that they vſe drunkenneſſe for Phyſicke.*

they are ſubiect. To which I anſwere, that if it be accounted a ſottiſh folly to ſtanch the bleeding of the finger, by wounding of the heart, then much more to cure the body by deſtroying of the ſoule; for if drunkenneſſe be a ſinne (as all men confeſſe) and if the *wages of ſinne be death eternall*, of
Rom.6.23. ſoule and body, as the Apoſtle teacheth vs, Rom.6.23. If
Deut.27.26. finally it make all men who commit it, liable to Gods fearefull curſe denounced in his law, Deut. 27.26. then what madneſſe is it, wilfully and preſumptuouſly to ruſh into ſinne, which is accompanied with eternall deſtruction of body and ſoule, for the recouerie of our bodily health; to hazard the fee-ſimple of our euerlaſting patrimony, for the reparing of our earthly tabernacles, yea the priſon of our ſoules, and to venter the loſſe of eternal happineſſe in Gods kingdome, for the prolonging of our miſerable pilgrimage in this wretched world. Beſides, the Lord hath ordained many ſoueraigne meanes and remedies of lawfull Phyſicke, vpon the vſe wherof we may much more aſſuredly expect Gods bleſſing, for our recouery, then vpon this euill and ſinfull meanes, which he hath branded with his curſe. And therefore when the Phyſitians receipt is contrary to the preſcript of Gods word, let vs reiect it as ſent from hell; and as one ſaith, *Cum turpis eſt medicina ſanari pudeat*: Let vs rather die of an honeſt diſeaſe, then preſerue life by a diſhoneſt medicine.

§. *Sect.* 9. *The fourth excuſe, that they are drawne into this ſinne by bad company.*

Others there are, who not being ſo impudent as to defend their drunkenneſſe, as lawful, do yet extenuate and excuſe it as light and veniall. And firſt they ſay, that for themſelues they haue no liking of this vice, but onely are drawne into it ſometimes by reaſon of their company. To which I anſwere, that that is a bad fellowſhip which brings vs into a league with vice, & makes vs to ſet vertue at vtter defiance; that is a wicked knot of friendſhip which ties vs both to the euil of ſinne, and the euill of puniſhment, and it will prooue but a ſottiſh dotage in the end, if rather then we will part with wicked companions, we will in fooliſh kindneſſe accompany them into hel. If therefore our companions delight in ſin, let not vs delight in them, but flee their ſociety as being the diuels aduocates to ſolicite vs vnto wickedneſſe; & let vs take

take heed leſt whileſt wee labour to maintaine friendſhip with men, we doe not proclaime enmity againſt God. They are but bad ſeruants who will keepe company with their maſters enemies, and ioyne with them in their leaud courſes, eſpecially after he hath ſeriouſly warned them to forſake it; but we profeſſe our ſelues the ſeruants of God, and he hath ſtraitly charged vs to leaue the fellowſhip of wicked worldlings, and eſpecially of ſuch as liue in drunkenneſſe, becauſe their fellowſhip will corrupt vs and allure vs by their example and inticements, to the committing of the ſame ſinnes. Thus the wiſe *Salomon* chargeth vs from God, that we *ſhould not keepe company with drunkards and gluttons*, Prou. 23.20. So the Apoſtle inioyneth vs that wee ſhould not haue any fellowſhip, nor ſo much as eate with a drunkard, 1. Cor. 5.11. and that we ſhould *haue no fellowſhip with theſe vnfruitfull workes of darkeneſſe*; or if vnwittingly and vnwillingly we be thruſt into any ſuch ſociety, wee muſt not imitate but reproue them. Eph. 5.11.

Pro. 23.20.

1. Cor. 5.11.

Eph. 5.11.

Secondly, they alleage for their excuſe, that this exceſſiue drinking is the vſuall cuſtome of the country, and the common practiſe of the people where they dwell; and therefore they are the rather to be excuſed, if they behaue themſelues like other men, ſeeing ſingularity would make them odious, and bring them to contempt. To which I anſwere, that cuſtome, not grounded vpon either reaſon or religion, is the worſt kinde of barbarous tyrannie; that a common faſhion diſſonant from Gods word is no better then a common ſin, which bringeth vpon whole nations vniuerſall iudgements; and therefore wee muſt not ioyne with them in their ſinnes, if we would be diſioyned from them in their puniſhments; that as community commendeth that which is good, ſo it aggrauateth that which is euill; that Chriſtians muſt not liue by prophane examples, but by Gods holy precepts; that we are expreſly charged by God not to *follow a multitude to doe euill*, Exod. 23.2. That we muſt not *faſhion our ſelues like vnto the world, but labour to finde out Gods will, that wee may conforme our liues thereunto*, Rom. 12.2. That if we will needs liue by example, we muſt propound for our imitation thoſe

§. *Sect.* 10. *The fifth excuſe, that it is the cuſtome of the country.*

Exod. 23.2.

Rom. 12.2.

who are moſt godly and religious, and not thoſe who are moſt in number: For it is better being with *Noah* alone in the Arke, then to bee in the flouriſhing aſſemblies of wicked worldlings; to ioyne with righteous *Lot*, then with all Sodome; to bee in the ſmall number of Chriſts little flocke which are to be ſaued, then in the numerous heards of goats, which are deſtinated to deſtruction.

§. *Sect.* 11. *6. Excuſe take from the example of holy men.*

Laſtly, they extenuate their vice of drunkenneſſe, as not deſeruing the cenſure of an hainous ſinne, ſeeing the holy Patriarches *Noah* and *Lot* fell into it. But by the ſame reaſon they might as well conclude, that murther and adultery are but ſmall and veniall ſinnes, becauſe holy *Dauid* committed them, and that it is but a light offence to deny and forſweare Chriſt our Sauiour, becauſe *Peter* the Apoſtle was ouertaken with it. Yea in truth they may thus excuſe idolatry, blaſphemy, pride, couetouſneſſe, and al other hainous wickednelſe, ſeeing the deareſt children of God are not priuiledged from them, nor any other pardonable ſin: but onely from the continuing & liuing in them. Againe, theſe faithful ſeruants of God, did not often fall into this ſinne of drunkenneſſe, for *Noah* fell into it but once, and that as it ſeemeth vpon ignorance, becauſe he did not know the property and operation of wine, the vſe whereof himſelfe inuented; whereby he was alſo the more eaſily ouertaken, as beeing ouerioyed when he taſted ſuch excellent fruites of his owne labours. And *Lot* was but twice ouertaken, and that by the allurement of his owne daughters, to which he was more apt to giue eare, becauſe their hearts beeing oppreſſed with griefe for the deſtruction of Sodome, the loſſe of his goods, and ſuddaine death of his wife, hee tooke more liberty in the vſe of theſe creatures for their comfort and refreſhing. So that howſoeuer theſe holy men were ouertaken once or twice with drunkenneſſe, yet they were no drunkards; for wee muſt put a difference betweene thoſe who fall into this ſinne through infirmity, and thoſe who make it their vſuall practiſe; and conſequently, theſe examples ſerue no better for their excuſe who liue and continue in this vice, then *Peters* once denying of his maſter excuſeth them, who make a totall and finall

nall apostasie from Christ and his true religion.

Againe, let these men know that they horribly abuse the Scriptures, when as they harten themselues in their sinnes by the example of the faithfull, who haue fallen into the like; for the spirit of God hath purposely recorded their slips, to shew humaine frailty, that we may not rest vpon our owne strength; and Gods infinite mercies in pardoning these grosse offences of his seruants, that those, who through infirmity fall into the like sinnes, may not despaire of his goodnesse, but receiue some refreshing for their fainting soules. And finally, that wee may bee stirred vp with more care to watch ouer our owne hearts, and seeing their falles who haue gone before vs may turne aside from these slippery places, or more warily looke to our owne footing, lest we also slipping come to the like downe-fals. There is no Pilot in his right wits, when hee seeth sea-markes purposely set to giue warning of rockes, sands, and shelues, whereupon others haue made shipwracke, will take occasion thereby to runne his ship vpon them, but rather will imploy all his care and skil, that by auoiding them he may escape the same danger; let vs therefore follow the like practise, and seeing these examples are recorded for our learning, that *hee who thinketh hee doth stand, may take heed lest hee fall*; let them not make vs more securely to goe forward in our sinnes, but rather mooue vs to *worke out our saluation with feare & trembling*, as the Apostle exhorteth, Phil. 2. 12.

§. *Sect.* 12. *Drunkards abuse the Scriptures.*

1. Cor. 10. 12

Phil. 2. 12

Chap. IX.

The greatnesse of their sinne who purposely make others drunke.

AND thus haue I not only shewed the hainousnesse of this sin of drunkennesse, but also haue pulled away from it such couerings of excuses, vnder which men labor to hide it, & so haue laid open the filthy nakednesse of this vice to publike view, that those who are not addicted thereunto may

§. *Sect.* 1. *The greatnesse of this sinne who make others drunke of set purpose.*

may the more detest it, and that those who haue beene ouer-taken with it, may bee mooued seriously to repent for that which is past, and for the time to come constantly resolue to leaue and forsake it, as being to God odious, hurtfull and iniurious to their neighbours, and to their owne bodies and soules most pernitious. Now for conclusion of this treatise we are briefly to shew, that as it is a great sinne to liue in this vice ones selfe, so it is no lesse grieuous in the sight of God to be guilty of anothers drunkennesse. In which respect many in our daies fearefully offend, and that in a diuers manner; for some take delight to see others drunken, and make a sport and may-game of their neighbours sinne; as though it were fit matter to moue laughter, to see God dishonored, his name blasphemed, his creatures abused; and to behold our neighbours nakednesse, and as it were from a man transformed into a beast; yea in truth in a farre worse condition, both in respect of his present state, and future danger, in that he taketh a ready course to runne headlong into hell. It would bee accounted barbarous inhumanity, for a man to laugh and delight himselfe when he beholdeth another running vpon his swords point, or casting himself down from a high rock, or fallen into the fire; what therefore is it but horrible impiety to solace a mans selfe in anothers sinne, whereby hee is laid open to Gods fearefull iudgements, and indangered to suffer eternall torments in the fire of hell?

Some delight in others drunkennesse.

§. *Sect.* 2. Others there are who doe not onely take pleasure in seeing the drunkennesse of their neighbour, but also helpe him forward in this wicked course, and that both by alluring incitements, and also forcible constraint. They allure them by giuing them bad example; by drinking vnto them in shew of kindnesse, requiring of them that by imitation they will returne a pledge of the like loue; by chalenging them to expresse their loue, and honourable respect to their absent friends by drinking carouses to their health: and lastly, by liberall spending they care not how much, for the procuring store of the choisest wines, and most inticing drinkes. For vnto such a height of wickednesse are men come in these our times, that though the wofull teares and pittiful complaint

Some vse all meanes to help forward others in drunkennesse.

of their poore brethren, cannot wring from them one peny, for the relieſe of their extreame want, or ſo much as a peece of bread to ſatisfie their hunger and ſuſtaine their liues; yet are they open handed and prodigally liberall, in ſpending their money to make their neighbours drunke, that ſo they may make themſelues merry in beholding their nakedneſſe. But this will make a fearefull reckoning at the day of iudgement, when God and their owne conſciences ſhall accuſe them of their graceleſſe miſpending the Lords talents, by pinching the hungry to pamper the full; by with-holding drink from the thirſty, to make others drunk with too great abundance; by denying a peny to the poore needy, vnleſſe it be ſquized out of them by authority; whereas they are willing prodigally to ſpend ſhillings and pounds in theſe wicked abuſes, which tend to Gods diſhonour, and the deſtruction of their neighbour.

5. Sect. 3. Some compell others to drunkenneſſe.

But howſoeuer this is a high degree of ſin, yet there are others in theſe wretched times, who climbe a ſtep higher on this ladder of wickedneſſe. For taking pleaſure to ſee others drunke, they doe not onely allure them to take more then they ſhould, but alſo force & conſtraine them to drink more then they would, vrging it as a matter of egregious wrong and ſingular diſgrace, which they will by no meanes let paſſe vnreuenged, if they will not anſwere them in their carouſes. So that in theſe ſinfull daies it is counted an iniury worthy not only ill words, but alſo wounds & ſtabs, if a man will not for company grieuouſly ſin againſt God, deſtroy his owne body and ſoule, and wilfully leape into hell fire. But let ſuch ruffians know, that this their behauiour is in reaſon moſt abſurd, outragiouſly iniurious to their neighbours, deſperate wickedneſſe againſt God, and moſt damnable to their owne bodies & ſoules. For firſt it is as abſurdly fooliſh to compell another to drinke as much as themſelues, who hath neither the like appetite to receiue it, nor ſtrength to beare it, as to force them to eate as much as theſelues, they hauing weaker ſtomackes and worſe diſgeſtion; or to reach as high, they being of lower ſtature; or to beare as much, when as they are not comparable in ſtrēgth, ſeeing

The grieuouſneſſe of this ſin.

nature hath not dealt alike with all in the one more then in the other, but hath giuen to euery one his owne proportion.

§. *Sect.* 4. Againe, what greater iniury can they offer to their neighbour, then comming into their company as a friend, to vse him as an enemy, thrusting him with violence into these wicked actions, which will weaken his strength, impaire his health, shorten his life, &(that which is worst of all) wound his conscience with sinne, and destroy his soule? Neither in truth is this their good fellowship better then the Spanish cruelty to the poore Indians, who laboured to commend their skill by striuing who could shoote neerest vnto their hearts, and to approoue their strength by contending who could giue the deepest wound in their naked bodies: so these men to extoll their wicked strength, and drunken valour, strike deepe wounds not only into the name, state and body, but also into the very soules of their neighbours, and that not of strangers and enemies, but of their most familiar acquaintance and neerest friends. So also they sinne against Gods maiestie in most desperate and despightfull manner, being not content themselues to commit all that outragious wickednesse before spoken of, but draw others also into the like impiety; like wicked traitors, who do not only themselues rebell against their Soueraigne, but also force others to rise and take vp armes against him.

§. *Sect.* 5. *Such sinne against their owne soules.* Lastly, they most damnably sin against their own soules, not onely in sinking them into hell by the waight of their owne sinnes wich are intolerable, but also in pressing them down into the deepest condemnation and lowest bottome of hell, by adding vnto them the vnsupportable burthen of their neighbours sins, vnto which they are not only accessary, but the principall causes and chiefe authors. Against this wickednesse the Lord sharply inueigheth and denounceth a fearefull wo which shall ouerwhelme those who fall into it,

Hab. 2 15.16. Hab. 2.15. *Woe vnto him that giueth his neighbor drinke: thou ioinest thine heat and makest him drunken also, that thou maist see his priuities.* 16. *Thou art filled with shame for glory: drink thou also & be made naked: the cup of the Lords right hād shall be turned vnto thee, and shamefull spuing shall be for thy glory.*

CHAP.

CHAP. X.

Of the meanes whereby we may be preserued or freed from this sin of drunkennesse.

§. *Sect.* 1. *The meanes to preserue or free vs from this sinne of drunkennesse.*

AND thus haue I shewed the greatnesse of their sinne, who either themselues liue in drunkennesse, or draw others into this sin, the which being sufficient and effectuall to perswade all who haue but the least sparke of grace to a detestation of this vice, and to a full resolution to leaue & forsake it: It onely now remaineth that we set downe briefly some meanes whereby they may be enabled to master and subdue this sinne, which is so wicked and abominable; and these are either generall, or more proper and particular. The generall meanes is praier, whereby wee inuocate the assistance of Gods spirit, to strengthen vs in our resolution of leauing this sin; the diligent hearing of Gods word, which is the sword of the spirit that killeth our corruptions, and that vnresistable cannon shot which battereth and beateth down the strong holds of sin. The frequent vse of the Lords Supper, wherein we daily renue our couenant with God, that wee will forsake the Diuell, and all these his workes of darkenesse. Diligent meditation on Gods inestimable loue towards vs, who hath not spared to giue his sonne to death for vs, and the innumerable benefits which together with him he hath plentifully bestowed vpon vs, both in temporall and spirituall things. All which if we be not too too vngrateful, may restraine and weane vs from all those sinnes which are most deare, pleasant, and profitable vnto vs; and much more from this sinne of drunkennesse, which is in no degree good and beneficiall, and in many respects hurtfull & pernicious both vnto our soules and bodies. Furthermore, let vs meditate vpon the death & sufferings of Christ, whereby he hath shed his deerest bloud to redeeme vs from these sinnes, both in respect of their guilt and punishment; and so shall we not, if we haue any sparke of grace, preferre

The generall meanes.

periſhing wine before his precious bloud, nor trample it vnder our filthy feete by wallowing in this beaſtly ſin. Let vs meditate on that vnion which is betweene Chriſt and vs, whereby we become members of his glorious body; and ſo ſhall we ſtand vpon our ſpirituall reputation, & be aſhamed to diſhonor our head, by drawing him as much as in vs lieth, into the communication of this ſwiniſh ſinne. Let vs alſo conſider, that our bodies are the temples of the holy Ghoſt, the which we ſhall exceedingly diſhonour, if by drinking and ſwilling we make them to become like vnto wine-veſſels. But if Gods manifold bleſſings, and great priuiledges which he hath vouchſafed vnto vs, will not mooue vs, yet there are other arguments which may conſtraine vs. As firſt, if we doe conſider that the Lord beholdeth vs, when as in a brutiſh manner we lie wallowing in this ſinne; that he is a iuſt Iudge, who will not let ſuch groſſe vices goe vnpuniſhed, that his fierce wrath is kindled with this ſinne, and that it will blaze out in his feareſull iudgements, vnleſſe we preuent it by ſpeedy repentance. Laſtly, let vs alwaies haue in minde the laſt and terrible day of iudgement, when we ſhall be called to a reckoning, not onely for the ſhameſull abuſe of Gods creatures, but alſo for all thoſe vaine and leaud words and thoſe wicked and prophane actions, which wee haue committed in the time of drunkenneſſe.

§. Sect. 2. The ſpeciall meanes to preſerue vs from the ſinne of drunkenneſſe.

More eſpecially that wee may be brought into a true hatred and deteſtation of this ſinne, let vs ſet before vs in a generall view the hainouſneſſe thereof, & the manifold euils and miſchiefes which doe accompany it, of which I haue already ſpoken; as that it is a vice condemned by God and men, Chriſtians and Infidels; that thereby wee grieuouſly offend God, by making our bellies our god, by vnfitting & diſabling our ſelues for his ſeruice, by abuſing his good creatures, which with a plentifull hand hee hath beſtowed vpon vs, the neceſſary vſe whereof, many better then wee want; that thereby we ſin in a high degree againſt our neighbors, generally, and particularly, againſt the whole Church and common-wealth, ſtrangers, and familiar acquaintance, and moſt of all againſt our owne family; that wee heereby moſt

grieuouſly

grieuously sin against our selues, by making vs vnfit for our callings, and for the preformance of all good duties, by disgracing our profession, and bringing our selues into contempt, by making our selues the volūtary slaues of this vice, by impouerishing our state, and bringing vpon vs want and beggery; by infatuating our vnderstandnigs, & corrupting our wils and affections; by deforming, disabling, weakening, and destroying our bodies, and bringing our selues to vntimely death; by excluding our selues out of the number of Christs members, and of those who are regenerate; by quenching the gifts of the spirit, and strengthening the flesh and the lusts thereof; by causing our soules to be possessed with finall impenitency, which is inseparably accompanied with eternall damnation. Let vs also remember, that as in it selfe it is most sinfull, so also it is a cause of other sinnes, and a fruitfull mother of all wickednesse: as of the manifold & horrible abuses of the tongue, of many wicked and outragious actions, and particularly of those fearefull sinnes of murther and adultery. Let vs also call to minde, that as it is the cause of sinne, so also of many heauy and grieuous punishments; for it maketh a man liable to a fearefull wo, and Gods heauy curse; it subiecteth his name to infamy and reproch, his state to beggery, his body to diseases and immature death, his soule to senseless sottishnesse, and depriuing the whole man of the ioies of heauen, entreth him into the possession of eternall hellish torments. All which being dulie considered, may moone any, who hath not onely any dram of religion, but euen any naturall reason, or but common sense, to hate and abhorre, leaue and forsake this brutish sinne, which being odiously wicked in it selfe, is also the cause of so innumerable mischieses. For if those who being diseased with the dropsie, will, when they are aduised by the wise and faithfull Phisition, restraine their appetite, and refraine from much drinking, though by reason of their disease they are continually tormented with an insatiable thirst, and that onely to recouer bodily health, and to preserue for a while their temporary life, in the meane time hauing no assurance of attaining vnto their end with al this

paines: then how much more should those who haue beene formerly addicted to this sinne of drunkennesse bridle their appetite, and abstaine from excessiue drinking, although through their accustomable carousing they haue brought vpon themselues such a necessity of drinking, that it is a torment to forbeare: seeing so innumerable euils doe necessarily accompany it, both in this life, and in the life to come, which are much more earenestly to bee auoided then many deaths.

§. *Sect.* 7. *The last meanes to auoid the company of drunkards.* Prou. 23. 20.

Lastly, they who would willingly reclaime themselues from this vice of excessiue drinking, must carefully auoide the company of drunkards. And vnto this the Wise man perswadeth vs, Prou. 23. 20. *Keepe not company with drunkards, nor with glutton*s. And the Apostle chargeth vs, that if one who is a brother be charged to be a drūkard, we should not so much as eat with him, 1. Cor. 5. 11. For if they still haunt this wicked society, after they are recouered of this disease; they wil easily through this cōtagious fellowship be againe tainted, and fall into a fearefull relapse of their sinne; for they will not onely allure them by their example, but also draw them with the pretended bond of good fellowship; yea, vrge and prouoke them with challenges, to answere them in their carouses; and sometimes with vnkindnes taken, and threats of reuenge if they doe refuse: and if all this will not mooue them to reenter into their old course, they will not sticke after an impudent and impious manner to gibe and scoffe at their new reformation, and to lay vpon them the imputation of too austere precisenesse, in that they will not follow the practise of their old companions. The which motiue, although it be of no true force in it selfe, yet is there no small strength ministred vnto it by our corruptions, for the foiling and ouerthrowing of new conuerts; for howsoeuer the wicked are bold in sinne, and care not in what company almost they act their impiety, if it be not within danger of law; yet those who haue not receiued a great measure of grace, are bashfull and loath to be seene in any vnaccustomed goodnesse; and as if it were some blemish vnto them, they are ready to blush if more then ordi-

1. Cor. 5 11.

nary

nary piety be laid to their charge, or if wicked men do accuse them of being too religious.

§. Sect. 4. *The conclusion of this treatise.*

And thus much I thought good to speake of the sinne of drunkennesse, both to perswade all men to abhor this vice who are not ouertaken therewith, & to dissuade those who haue defiled themselues by wallowing in this filthy puddle, from persisting in this brutish course. The Lord make that which hath beene said effectuall to these ends; that we may not only performe the duties of piety towards him, and the duties of righteousnes towards our neighbors, but also the duties of temperance and sobrietie toward our selues; that so by our Christian liues, & conuersation God may be glorified, our brethren edified, and we more & more assured of our inheritance amongst Gods saints in heauen, when as we liue as it becometh his children and seruants here on earth. The which grace the God of grace and goodnes vouchsafe vnto vs for his Christs sake, to whom with the Father & the holy Spirit, be al praise and glory now and for euermore. Amen.

FINIS.

A TREATISE AGAINST FORNICATION AND ADVLTERIE: WHEREIN IS SHEWED THE hainousnes of these sins, the grieuousnes of their punishments, and the meanes whereby we may be preserued from them.

CHAP. I.

The sins of the people indanger the Common-wealth.

§. *Sect.* 1. *The sins of the people cause the land to vomit out her inhabitants.*

AS when the great body of the Common-wealth is throughly purged from the noisome dregs of sinne, wherewith it is oppressed and surcharged, it sucketh plentifully, and as it were with a good appetite, Gods liberall gifts and blessings like wholesome food, the which it distributeth to all the particular members thereof, for their nourishment and preseruation: so contrariwise when these grosse humors of iniquitie and corruption do superabound, & are not purged either by the repentance of the offenders, or the due execution of iudgement, and inflicting of deserued punishment vpon those who stubbornly persist in their wickednesse; it hath no power or faculty to receiue Gods benefits, or to communicate them vnto the people for their sustenance and reliefe. Yea rather it waxing euery day more sicke, partly with the intollerable waight of sinne, and partly being depriued of the comfortable beames of Gods loue & fauour; like a sicke body ouerburthened with crude and corrupted humors it seeketh to ease it selfe; and because the people

people will by no meanes be cleansed from their sinne, the country laboureth to cleanse it selfe, both of it and them, and spueth out all his inhabitants, that together with them it may be disburthened of their corruptions.

Now amongst all other sinnes wherewith the land is defiled, and the stomacke of the Common-wealth so surcharged, that it can no otherwise ease it selfe, but by vomiting out all the inhabitants, the sinnes of vncleannesse do hold the chiefe place. And therefore as it behoueth the Magistrates in zeale for Gods glory, and in loue to their country, to draw out the sword of iustice for the punishment of these sinnes, that hereby they may preuent the sword of Gods vengeance, which otherwise will punish the whole land; and to purge the country, either by reforming the faulty, or inflicting on them deserued punishment; so also it becommeth Gods faithfull Ministers to assist the sword of the Magistrate with the sword of the spirit; and as he restraineth them from these sinnes for feare of temporall punishment, so they are to labour that they may abstain from the for conscience sake, euen then when as in respect of their close acting of their vncleannesse they are secured from all danger of law.

§. Sect. 2. *Magistrates and Ministers must ioyne their forces in suppressing whoredome.* Leuit. 18. 25. 27. 28

In consideration whereof, I thought it my duty (being called to this function, and appointed by the Lord to bee a watchman to tell the people of their sinnes) to speake and write against these filthy vices of whoredome and vncleannesse; and that the rather, because sinnes of this kind, in these latter times are exceedingly increased in this our country. And howsoeuer the grand sinckes and filthy sewers of the land, the common stewes, which heretofore were to the shame of religion either licensed or tolerated, are now by the laudable care of our Magistrates taken away, so as our country is not so noysome through the confluence of the common filth, nor the vncleannesse so great an eyesore, because it doth not as in former times lie open to publike view; yet the filthinesse of our people is not cleane purged with the cleare streames of true repentance; but rather the common sincke is deuided into many filthy channels which runne secretly into priuate houses, and make euery corner noysome

§. Sect. 3. *That our land is exceedingly defiled with whoredome.*

and infectious, especially in the outparts and suburbs of our greatest cities. And though the common pest be eased and emptied of these persons infected with the corragious plague of vncleannesse, yet the danger is neuer the lesse, seeing they are not cured of their diseases, but onely remooued and scattered in the garden houses; where they lie hid from those onely which should reforme or punish them, and not from those who may be infected or corrupted by them: yea in truth the perill is hereby accidentally increased, because the contagion is dispersed into many places; into which many of our people vnwittingly reforting are infected at vnawares, and fall into the secret ambushments of these filthy harlots when they least suspect any danger: and those who are ill disposed haue no lesse free accesse to these places, then they formerly had to the common stewes, and with lesse feare of shame, or note of infamy, because their haunt is now more secret and vnsuspected. So that these vnsauory sinckes are onely stirred in, but not cleansed; and these corrupt humours in the body of our State, are onely a little mooued, but not remooued and purged away.

§. *Sect.* 4. *The causes why whoredome so abounderh.*

And this commeth to passe, not onely because we being in our owne natures too too corrupt, haue this corruption much increased by the example of forraine countries, into which our youth trauelling, learne their vices sooner then their language, and leauing the fragrant flowers of their vertues vntouched, doe beetle-like sucke in the dung of their corruptions; but also because the mindes of our people continue still somewhat sowred with the leauen of the popish doctrine and practise, which passe ouer these sinnes of vncleannesse as being slips of youth, and but veniall faults of slight regard, which may be cleansed and done away by auricular confession, and the vndergoing of some small penance at the priests appointment, who is oftentimes more faulty and filthy then themselues. And to these we may adde the too great mildnesse of our lawes, which impose ouer light punishments vpon these hainous sinnes; as the standing in a white sheete, or at most a few stripes with a whip, which notwithstanding is oftentimes not inflicted, partly through the

the careleſneſſe or conniuency of Magiſtrates, and partly through the negligence or corruption of vnder officers; or elſe at leaſt is turned from a perſonall puniſhment, which ſhould be for the example of others, into a penall or purſe mulct, which for the moſt part is conuerted to their owne vſe who doe impoſe it.

And yet I will not deny that though wee haue many corruptions in this kinde, both amongſt the offenders, and alſo the puniſhers; our State neuertheleſſe is much better then it is in other places vnder the gouernment of the whore of Babylon, the Antichriſt of Rome; where ſtewes are publikely erected and tollerated: for much better and more pardonable for the land it is, when ſinne lurketh in ſecret corners, then when it dare ſhew it ſelfe in the open ſtreets, without feare or ſhame; when through careleſneſſe it is not ſeene, then when it is tollerated and impiouſly maintained, when it is not puniſhed through negligence or corruption of ſome few, then when the whole State doth countenance it, and maketh it ſecure by giuing vnto it a patent of impunity.

5. Sect. 5. The Popiſh crew moſt culpable of this ſinne.

On the other ſide, we muſt needs grant that our ſtate is not yet ſound, though we be not ſo deſperately diſeaſed; and that we are not in good caſe, when as we be not drenched and diued into the loweſt bottom of ſinne and condemnation: for in reſpect of the meanes which God hath long plentifully affoorded vs, we ought to haue brought forth farre better fruits then thoſe that want them; and hauing long inioyed the bright ſunſhine of the Goſpell which hath cleerely diſcouered the workes of darkeneſſe, we ſhould walke like children of light, and not ſtill remaine in the ſhadow of death with thoſe vnto whom this light neuer ſhined, vnleſſe we will make our condemnation more fearefull then theirs, when as our knowledge doth ſerue for no other vſe but to aggrauate our ſinne.

5. Sect. 6. We are not to be excuſed though we bee not ſo bad as the Papiſts.

And therefore let vs ſtriue to goe as farre before others in a godly life, as we are aduanced aboue them in Gods ſpirituall priuiledges, and labour to keepe our bodies much more pure and vndefiled, as from all other ſins, ſo eſpecially from theſe polluting ſinnes of whoredome and vncleanneſſe, that

we may present them holy and vnblameable at the great day of our Lord Iesus Christ, when hee shall come in glory and power to iudge both quick and dead.

CHAP. II.

What fornication is, and the small account which worldlings make of it.

§. *Sect.* 1. *The maine scope of this treatise.*

THe which that wee may the rather doe, I thought good to intreat of these sins of vncleannesse, and to shew both the hainousnes of them, together with the manifold evils which they bring vpon those who are defiled with them; to the end that hereby I may moue al men in a iust detestation of this wickednesse, either to abstaine from, or to leaue and forsake it: & the meanes also whereby those who haue so good a purpose, may bee furthered and helped in this their holy and Christian resolution. Now howsoeuer this sin of vncleannesse is a monster which hath many heads, and an euill tree which spreadeth forth it selfe into many particuler branches of wickednesse, yet my purpose is but to speake of two of the chiefe, which are the vniuersall poisons of the land, and most common corruptions of the times, the sin of fornication, which is committed betweene single persons, and the sinne of adultery, betweene married folkes, or least on the one party.

§. *Sect.* 2. *What we vnderstand by whoredome in this treatise.*

Concerning the former; Fornication is that act of vncleannesse which is committed betweene a single man with a single woman. Where I doe not take fornication in his strict and proper signification, in which it signifieth only whoredom, or that vncleannesse which is committed with a strumpet or common harlot; but in this discourse I vnderstand it largely and generally for al kind of filthinesse which is committed betweene single or vnmaried persons; whether it be the deflouring of virgins which is called *stuprum*, or the ordinary abuse of the same concubine, which is termed *concubinatus*, or the defiling of the body with a harlot, either maid

or

of widow, which, being once or seldome acted, is called fornication; or being commonly practised, is called scortation, or whore-hunting.

Al which sins of vncleanneſſe haue been from time to time amongſt many either defended as lawful, or excuſed as light and veniall. The Heathens held it as a thing indifferent, or if at all, yet but a ſlight fault: *Non eſt flagitium, mihi crede, adoleſcentulum ſcortari, neque potare:* It is not, beleeue me (ſaith one) any great fault in a young man to whore and drink, &c. And hence it is that the Apoſtles writing to the Heathen conuerts forbid them fornication amongſt things indifferent, not becauſe it was ſo in it ſelfe, but in their account & eſtimation. And the Apoſtle *Paul* writing to the Corinthians, who had formerly beene exceedingly addicted to this vice, thought it neceſſary to vſe many waighty arguments, to proue the hainouſneſſe of this ſinne, not onely to diſſwade them from their former filthy practiſe, but alſo to confute and conuince them of their old error, which euen after their cõuerſion was not vtterly rooted out of their mindes, namely, that fornication was a thing lawfull and indifferent. And in this groſſe error were alſo the whole ſect of the Nicolaitans, whom Chriſt himſelfe confuteth in his Epiſtle to the Angel of the Church of Pergamus, Apoc. 2. 14. 15.

Neither doe the Papiſts in our owne times come farre behinde them; for as they are chiefe patrons and maintainers of the groſſeſt kinds of ſpirituall whoredome and idolatry, ſo are they ſpeciall fauourers and vpholders of corporal fornication, excuſing it as veniall in their doctrine, and approuing it as lawfull in their practiſe, in that they maintaine the common ſtewes amongſt them, and doe not puniſh thoſe at all who doe frequent them. Yea and not only their groſſeſt Diuines, but their refined ſchoolemen; and euen their holy *Thomas* herein ſheweth himſelfe prophane and vnſound: for howſoeuer in ſome places he condemneth fornication as a mortall ſinne, yet elſewhere he ſaith, that, *Fornicatio non eſt multum aggerenda, propter maius malum vitandum:* Fornication muſt not bee much aggrauated, for the auoiding of a greater euill. And their caution which in latter times is gi-

5. *Sect.* 3. *Fornication excuſed as light and veniall.*

Mitio apud Terentianum Adelph. Act. 5.

1. Cor. 6.

Apoc. 2. 14. 15

5. *Sect.* 4. *Papiſts the greateſt fauourers of fornication.*

Thom. Aquin. Sum. 2. 2. *quæſt.* 154. *art.* 2. 4. *Sentent. diſtinct.* 32. *quæſt.* 2. *Ancillam.*

uen to their holy shauelings: *Si non caste, tamen cautè:* If ye cannot liue chastly, yet commit your whoredome warily, is so stale and common, that it stinketh and annoieth all Christendome.

§. *Sect.* 5. *The extenuating and tollerating of fornication amongst the Papists much increaseth the Popes kingdome.*

And this is that cup of carnall fornications, wherewith the great whore of Babylon allureth the Kings and inhabitants of the earth to drinke also of the cup of her spirituall whoredome, and as it were the great drag-net, whereby she catcheth and captiueth more in her idolatries and superstitions, then by almost any other meanes whatsoeuer. For euery carnall man is ready and willing to imbrace that religion which fauoureth his sinne, and tolerateth his wickednesse, suffering him quietly to rest in it without trouble of minde or perplexity of conscience. And therefore when graceless men being giuen ouer to their vncleane lusts, doe resolue to liue in their filthy whoredomes; and whilest they professe our religion cannot so do, with any peace of conscience or quiet of mind, because we teach according to Gods truth, that this sinne of whoredome is hainous in Gods sight; that hee who liueth in sinne is the seruant of sinne and child of death; that only he who leaueth and forsaketh his sinne findeth mercy; and that there can be no true repentance, and consequently no pardon but where there is an vnfained hatred of sinne, a subduing and mortifying of the corruption, and a rising againe to newnesse of life: hence it is that they giue ouer the profession of our religion, as giuing vnto them no comfort whilest they continue in their wickednesse; and being resolued to runne on in their course of vncleannesse, they adioyne themselues to the Church of Rome, where this sin of whoredome findeth fauor & countenance both by their doctrine and practise; and themselues some security and somfort euen whilest they liue in their wickednes. For there no more is required of them in their repentance, but that they confesse their filthinesse to a more filthy priest, and shew for the present some contrition whilest they are in the habit of penitents, and make some slight satisfaction at their ghostly fathers appointment, whom selfe-guiltines wil not suffer to be ouer seuere towards others; as either to fast from flesh certain

taine daies, or to goe on pilgrimage to the shrine of some Saint, or to whip their bodies so much as their deuotion moueth them: or if they will take a more compendious course, they may buy some indulgence or pardon from their holy father the Pope, whereby they may haue plenary remission of all their sinnes; and so hauing paied all their old score of wickednesse, they may now againe begin a new reckoning, and with a quiet conscience goe from the Church to the stewes, from their ghostly father to their harlot; hauing the same meanes for their discharge when as againe they are run in debt. Wherein they in liuely manner resemble the holy harlot described in the Prouerbs, who by her deuotions maketh vnto her selfe a cleere passage vnto her fornications, & hauing offred her peace oblations, and paid her vowes, taketh occasion againe to renue her whoredomes, and maketh her deuotion an exordium vnto her inciting oration whereby she perswadeth vnto lust: or the adulterous woman, who hauing eaten her fill, and satisfied her appetite with the pleasures of sinne, *wipeth her mouth, and saith, I haue not committed iniquity.* Pro.7.14. Pro.30.20.

And as this is the case of the Popish crew; so wee may say for our selues, that this sinne of fornication and vncleannesse is not so discountenanced and suppressed as it ought: for howsoeuer the doctrine of our Church is pure and sound, shewing the hainousnesse of this sinne, and prouing out of the word of God, that they who liue in it can neuer enter into the kingdome of heauen; yet too too many are polluted with this wickednesse, and our lawes are too milde and remisse in punishing so hainous sinnes, and the execution of these lawes too much neglected, personall punishments beeing turned into pursse penalties, whereby these sinnes which are accounted veniall amongst the Papists, are become veniall amongst *vs.* And therefore seeing the sword of iustice, is not vnsheathed by the magistrates as it ought, for the suppressing of this sinne, nor the offenders who should thereby either bee reformed or cut off, scarce beaten with the scabbard: it behoueth Gods Ministers with so much the greater care and diligence,

§. *Sect.* 6. *Fornication too lightly punished among vs.* 1. Cor. 6. 9. 10.

gence, to draw out the sword of the spirit, and therewith to giue these sinnes of vncleannesse a mortal wound in the consciences of men; that so at least they may be reclaimed from this wickednesse by a iust hatred of their sinne, who are not restrained for feare of punishment; and may be moued to preserue their bodies in purity and chastity, when as they beholde the vglinesse of this vice, euen whilest they finde themselues most priuiledged from the danger of humane lawes.

CHAP. III.

Generall reasons to dissuade all men from fornication.

§. *Sect.* 1. *The first argument taken from Gods commandement.*

TO which purpose let vs in the next place propound some effectuall reasons, which may moue all to an vnfained hatred of this sinne, who haue not vterly cast off all feare of God, and loue of their owne happinesse. The first argument may be taken from Gods expresse commandement, whereby he hath straitly prohibited these sinnes of vncleannesse both in the old and new testament. Generally they are all forbidden in the seuenth commandement, *Thou shalt not commit adultery*. So Deut. 23.17. *There shall bee no whores of the daughters of Israel; neither shall there bee a whorekeeper of the sonnes of Israel.* 1. Cor. 6. 18. *Flee fornication, &c.* Heb. 12.16. *Let there be no fornicator, or prophane person, as Esau.* Yea so farre off would the Lord haue all that professe Christianity from acting of this sinne, that he would not haue it once named amongst them. Eph. 5.3. *But fornication and all vncleannesse, or couetousnesse, let it not bee once named among you as it becommeth Saints.* And therefore if we would approoue our selues to be Gods seruants, we must rather yeeld obedience vnto his will then to our owne lusts; and preferre his commandement, vnto whom we are obliged in the manifold bonds of our creation, preseruation, and redemption, before our sinfull pleasures.

Deut. 23.17
1. Cor. 6.18
Heb. 12.16

Eph. 5.3

§. *Sect.* 2. *The second, because it is a*

Secondly, we are to abhorre and flee from this sinne of vncleannesse, as being an infallible signe and a plaine badge of such

such a man as God hateth. So it is said, Pr. 22. 14. *The mouth of strange women is as a deepe pit, he whom the Lord hateth shal fall therein.* And contrariwise it is a signe of a good man who God loueth, to bee preserued out of the harlots nets and snares, as the wise man also telleth vs, Eccles. 7. 28. *I find more bitter then death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God shall be deliuered from her: but the sinner shall be taken by her.* If therefore Courtiers and all loyall subiects do carefully auoid the doing of those things in their Princes sight, which they are assured will prouoke his wrath, and make them odious vnto him, because *the Kings displeasure is as the roring of a Lion; and hee that prouoketh him vnto anger sinneth against his owne soule:* and on the other side, vse all meanes which may giue them assurance of his loue, *because his fauour is as the dewe vpon the grasse,* which preserueth him from the scorching heat of all inraged enemies, and causeth him to grow & flourish in all worldly happinesse: then how much more should we carefully auoid the committing of all sinnes which make the Lord wrathfully displeased with vs, whose anger & fierce displeasure is present death of body and soule, in this world and in the world to come? How studiously should we imbrace those holy vertues, which will assure vs of his loue, seeing his fauour is life, yea, the life of our life, our chiefe comfort whilest we liue on earth, and the principall part of our eternall happinesse in the heauens.

Signe of such a man as God hateth. Prou 22.14.

Eccls.7.28.

Prou.19.12. & 20.2.

Thirdly, these sinnes of vncleannesse are to be auoided as beeing the fruites of the flesh, and the most sinfull workes and effects of corrupted nature; and therefore the Apostle reckoning vp the workes of the flesh, rangeth them in the first ranke, as being most ready to assault and incounter the spirit, and the fruits thereof, Gal. 5. 19. *The workes of the flesh are manifest; which are adultery, fornication, vncleannes, wantonnes.* The which corruptions we are especially commanded to mortifie and subdue, Col. 3. 5. *Mortifie therefore your mẽbers which are vpon earth, fornication, vncleannes, the inordinate affection, and euill concupiscence.* And not without great cause are wee to imploy our chiefe strength in mortifying

§. *Sect.* 3. *Thirdly, wee must auoide whoredome, as beeing a fruite of the flesh.* Gal. 5. 19.

Col 3.5.

1. Pet. 2. 11

fying and subduing these filthy lusts of the flesh; seeing, as the Apostle telleth vs, they fight against our soules; & therefore if we do not incounter them, they will assault vs; if we doe not master and ouercome them, they will surely giue vs a shamefull ouerthrow: they are fruits of the flesh, and notable signes of vnregeneration, which stop the entrance into Gods kingdome, for *except we be borne againe, we shall not enter into the kingdome of God*, Ioh. 3. 3. And as they dispossesse vs of our heauenly patrimony, so they enter vs into the certaine possession of the hellish inheritance: for they who walke after the flesh in fulfilling the lusts thereof, they are not in Christ, and consequently haue not escaped condemnation; yea, whosoeuer liue after the flesh they shall dy, euen the spirituall death of body and soule. If therefore wee would not march in the ranke of the vnregenerate, & fight vnder the conduct of the flesh, whose victory is our vtter ouerthrow and destruction: if wee loue eternall life, or feare euerlasting death & condemnation in the hellish torments, let vs not nourish these filthie lusts, but vse our best meanes, and imploy our strongest forces, and most earnest endeuours to mortifie and subdue them.

Ioh 3.3.

Rom.8.1.13

Chap. IIII.

That the fornicator sinneth many waies: and first, in respect of God.

5. *Sect.* 7. *That the sins of vncleanes are hainously euill.*

THe fourth reason to restraine all men from the sins of fornication & vncleanesse, is because they are hainously euil, there being no respect or relation of euill to be named, which is not coincident and inseparably ioyned with these vices. For whereas all kind of euill may be reduced to two heads, as being either the euill of sin, or the euill of punishment: this sinne of fornication compriseth them both, like an euill, yet fruitfull tree, bearing both the summer fruite of sin, and the autumne and after fruit of punishment. First, that it is out of measure sinful, it may hereby appeare, in that it

it is not only in it ſelfe a grieuous ſin, but alſo like a wicked mother onely fruitfull in wicked and monſtrous births, it bringeth foorth many other kindes of wickedneſſe, which reſemble the parent in their malignant nature & quality, ſo as they may be eaſily known to be of her offſpring and progeny. The grieuouſneſſe of this ſin being ſimply conſidered in it ſelfe is heereby manifeſt, in that whereas there is but a threefold relation of ſinne, either as it is committed againſt God, our neighbor, or our ſelues, this ſinne alone comprehendeth them all, and that in many and almoſt innumerable reſpects.

§. *Sect.* 2. *The fornicator ſinneth againſt God by diſhonouring him.*

Firſt, the fornicator grieuouſly ſinneth againſt God, directly and immediatly, when as profeſſing himſelfe a Chriſtian, and conſequently one of Gods family, he by polluting and defiling his body, diſhonours his Lord and father: for if mortall men who ſtand vpon their credit, doe count it a great iniury and diſgrace to themſelues, when as a ſeruant of their family is defiled, and much more when their owne daughters are polluted with filthy whoredome; then how much more doth the Lord deteſt this vncleanneſſe, which redoundeth to the diſhonour of his holy name, when as it is committed not only by a common ſubiect vnder his dominion, but by a ſpeciall ſeruant of his family, yea by ſuch as would be reputed in the number of his children? And this was a principall argument which aggrauated the filthineſſe of *Sichem* and *Ammon*, becauſe they committed *this villany or folly in Iſrael*, that is, in the Church and family of God, which in a peculiar maner he had choſen and ſanctified vnto himſelfe: and this alſo made *Dauids* grieuous ſin much more hainous, becauſe beeing committed by him who had profeſſed and approued himſelfe to bee the ſeruant & ſonne of God, it greatly tended to Gods diſhonor, in that it cauſed the enemies of his truth to blaſpheme, as appeareth, 2. Sam. 12. 14.

Gen. 34. 7. 2. Sam. 13. 12. 13.

2. Sam. 12. 14.

§. *Sect.* 3. *Secondly, the fornicator offendeth God by reſiſting his will.*

Secondly, the fornicator ſinneth grieuouſly againſt God by reſiſting his reuealed and knowne will; for the Lords will is, that being ſanctified we ſhould *abſtaine from fornication, and that euery one ſhould know how to poſſeſſe his veſſell in*

holinesse and honour, and not in the lust of concupiscence, as the Gentiles which know not God: as appeareth, 1. Thess 4.3.4.5.

1. Thes. 4. 3.

It is the will of God that we should be prepared as pure brides for his sonne Christ, *not hauing any spot or wrinckle, holy & without blame.* Yea, so far off should we be from defiling of our bodies, by cõmitting these sins of vncleanesse, that he would not haue vs so much as to defile our tongues by once naming of them, with the least approbation or delight. Whosoeuer therefore perpetrate & commit these works of darkenesse, they contumaciously resist the will of God; the which their rebellion is so much the more intollerable, because they disobey the Lord to obey their own filthy lusts, and rebell against their supreme Soueraigne, to pleasure and gratifie their slauish, base and brutish affections.

Ephes. 5. 27.

Ephes. 5. 3.

§. *Sect.* 4. 3. *Fornicaters sinne against God by subuerting mariage which is his own ordinance.*

Thirdly, whoremongers sinne hainously against God, by subuerting & destroying mariage, which is Gods holy ordinance, instituted by the Lord himselfe in Paradise, that it might be the only lawful means of propagating his Church and people, and to preserue them from beeing defiled with filthy lusts and inordinate concupiscence. For they who spend their strength vpon harlots, disable themselues for lawfull mariage, they who loue the stewes, loath the mariage bed; and if the heart be inueigled with the inticing allurements of filthy strumpets, they will neuer desire a lawful wife; but the mariage yoke vnto such, is an intollerable burthen, & they seeme to themselues to indure a miserable thraldome, and to be depriued wholly of their liberty, when as beeing inseparably ioyned with a yokefellow, they are restrained from running into lawlesse licentiousnesse. And becausse they are in loue with their spirituall diseases of vncleanesse, therefore they hate the cure, and abhorre mariage, the remedy of their sinne.

Gen 2.24. Mal. 2 15. 1. Cor. 7. 2.

Qui amant aegrè sibi fe-runt vxorem dari, inquit Comicus.

§. *Sect* 5. *Fornicators sin against euery person in the Deity, and first against God the Father.*

But as fornicators sinne against the whole Godhead; so more distinctly against euery person in the Deity in a peculiar manner. As first they sin against God the Father by robbing him of the end and honour of their creation. For the Lord created our bodies, as the Apostle teacheth vs, not for fornication, but for himselfe; not that we should spend our strengt

1. Cor. 6. 13.

ſtrength in vncleane luſts, which is the ſeruice of ſinne and Satan; but that we ſhould both in ſoule and body do faithfull ſeruice vnto him our Lord and Creator, and with al our power & might glorifie his name, who is the author of our being. Seeing therefore fornicators rob God of his right, ſpoile him of his glory, & as much as in them lieth, fruſtrate him of his end in their creation, and in ſtead of ſeruing him ſerue his enemies, ſinne, Satan, and their owne luſts; it is no meruaile if the Lord honour himſelfe in their deſerued puniſhment, and glorifie his name by deſtroying his owne workemanſhip, which is ſo much degenerate from it firſt creation.

Secondly, the fornicator ſinneth againſt God the ſonne our Sauiour and Redeemer: firſt, by robbing him of the right of our redemption; for he hath giuen the ineſtimable price of his moſt precious bloud to redeeme vs out of the miſerable bondage of ſinne and Satan, to the end that *being delinered we ſhould ſerue him in holineſſe and righteouſneſſe all the daies of our life*; he hath bought vs with a moſt precious price, to the end that becomming his, and ceaſing to be our own, we ſhould not any longer fulfill our own filthy luſts, but deuote our ſelues wholly to the ſeruice of our gracious Redeemer, and glorifie him by our holy obedience, both in our bodies & in our ſoules Now what greater iniury can we offer vnto our Sauiour, then beeing by ſuch an ineſtimable ranſome ſet at liberty, we ſhould againe returne into our miſerable thraldome, and withdrawing our ſelues from vnder the gracious gouernment of our Lord and Maſter, yeeld obedience vnto his arch-enemie the diuell, for the fulfilling and ſatisfying of our filthy luſts? What greater diſgrace can we offer vnto him, then to ſell our bodies and ſoules vnto Satan, for the baſe price of a momentany and beaſtly pleaſure, which hee hath redeemed with the precious price of himſelfe? For what is this but to make a mocke of his ſufferings, and to tread vnder foot his moſt holy bloud, as an vnholy thing of no value?

§. *Sect.* 6. 2. *The fornicator ſinneth againſt God the ſonne: Firſt, by robbing him of the right of our redemption.* Luk. 1. 77. 1. Cor. 6. 20.

Againe, the fornicator who profeſſeth Chriſtianity, ſinneth againſt our Sauiour Chriſt, both as he is our husband

§. *Sect.* 7.

Secondly, the fornicator sinneth against Christ as he is our husband and head.

& as he is our head: as he is our husband they exceedingly disgrace and dishonour him, by defiling their bodies with whoremongers, and preferring their loue before the loue of Christ. The which if it be a foule & abominable fact in a wife towards an earthly husband, then how much more wicked and intollerable towards our Lord & husband Iesus Christ, who is most louely, being infinite in all perfection, and hath most dearely loued vs, who are most vnworthy of the least glimpse of that fauor which he causeth to shine vpō vs with full raies? So also they most shamefully dishonor and despight our Sauiour Iesus Christ, whilest professing him to be their head and themselues members of his body, they ioine their bodies in fornication with filthy harlots; whereby either they draw as much as in them lieth, our Sauiour, who is most holy, pure and vndefiled, into the communion of their sin; or else rent themselues from his blessed body, whereof they were professed members, and make their bodies members of the harlot, with which they are conioined: for as they who are ioyned in lawfull marriage by vertue of this coniunction become one flesh; so they who are vnlawfully ioyned in fornication, become one with the harlot, as the Apostle teacheth vs, 1.Cor.6.15. *Know you not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.* 16. *Doe yee not know, that he which coupleth himselfe with an harlot is one body? for two, saith he, shall be one flesh.*

1.Cor.6.15.

§. Sect. 8. The fornicator sinneth against God the holy Ghost.

Thirdly, they sin against God the holy Ghost, either by resisting his calling whereby they are called, not *vnto vncleannes, but vnto holines*, as the Apostle speaketh, 1.Thes.4. 7. or being called and washed with the bloud of Christ, and with the water of the spirit from their filthinesse, they frustrate his holy work, by defiling themselues againe, like the hogge, which being washed returneth to wallow in the filthy puddle. Againe, they commit against him fearefull sacriledge, in that they make their bodies, which are by right his temples, to become habitations for vncleane spirits, and turne the holy house of God into a filthy brothell or common stewes; whereby they vex & grieue the holy spirit, and make

1.Thes.4.7.

2.Pet.2.21.

make him to forſake this vncleane lodging to their own deſtruction. *Know ye not* (ſaith the Apoſtle) *that your body is the temple of the holy Ghoſt, which is in you?* And in another place *Know ye not that ye are the temple of God, and that the ſpirit of God dwelleth in you? If any man deſtroy the temple of God, him ſhall God deſtroy: for the temple of God is holy, which ye are.* 1 Cor. 6 19. & 3 16, 17.

CHAP. V.

That the fornicator grieuouſlie ſinneth againſt his neighbours.

§. *Sect.* 1. *The fornicator ſinneth grieuouſly againſt the perſon whom he defileth.*

AND thus haue I ſhewed that the fornicator grieuouſlie ſinneth againſt God. In the next place I will ſhew, that he alſo hainouſly offendeth againſt men, and that both his neighbour and himſelfe. Againſt his neighbour he offendeth, whether we reſpect particular perſons, or whole ſocieties. He ſinneth againſt particular perſons: as firſt againſt the party with whom the folly or filthineſſe is committed, by drawing her together with himſelfe, into the ſame ſinne & condemnation; for this pernicious miſchiefe accompanieth this ſin, as being almoſt peculiar vnto it, that whereas other ſinnes, as Idolatry, blaſphemy, prophanation of the Sabbath, murther, theft, falſe witneſſe bearing, euill concupiſcence, and ſuch like, may be committed alone; this ſin of whoredome doth alwaies draw in a couple into the ſame wickedneſſe, the fornicator and his harlot, for two at once are defiled, two killed as it were with one blow, and two fall together into the ſame ſinne and condemnation; ſo that almoſt no ſinne more inricheth the dominions of the Prince of darkneſſe with a numerous multitude of helliſh ſubiects, then this of whoredome, in that they who liue in this ſinne do not goe ſingle, but by couples into hell.

§. *Sect.* 2. *Fornication in ſome reſpects more hainous then either theft or murther.*

Whereby it appeareth, that howſoeuer this ſinne is but lightly eſteemed, & turned into a ieſt amongſt wicked men, yet in this and ſome other reſpects, it is worſe & more pernicious to our neighbour, then either theft or murther, and oftentimes

oftentimes more vncomfortable to our owne consciences. It exceedeth theft euen in theft; for the thiefe onely strippeth the body, but the fornicator spoileth the soule of his chiefe ornaments, purity, and chastity; the thiefe taketh away momentany riches, which oftentimes doe the owner little good, & sometimes much hurt, when as they through abuse become the Mammon of iniquity, and furtherances in sinne; but the fornicator robbeth his neighbour of Gods graces, a good conscience, cleannes of heart, purity of body & soule, and finally of the assurance of his saluation. And so also he exceedeth the murtherer, euen in the act of murthering; for the murtherer inflicteth deepe wounds in the body, the which sometimes may be cured and healed by earthly meanes; but the fornicator grieuously woundeth both his owne soule, and the soule of his neighbor, which no worldly thing can cure, but onely the soueraigne balme of Christ Iesus his precious bloud: the murtherer when he hath done his worst, doth only kill the body, and in the meane time he who is killed being a faithfull Christian, is neuer the worse, because this temporary death is but a passage into life eternall; but the fornicator destroieth the body and soule of his neighbour eternally, by drawing him into sinne, the wages whereof is euerlasting death vnlesse it be preuented by harty and vnfained repentance; yea and which is more horrible and vnnaturall, he with the same blow also murthereth himselfe. The murtherer inflicteth only the euill of punishments, the which poyson the Lord so tempereth with his gifts and graces, that it becommeth a wholesome medicine to cure his seruants of their spirituall diseases; but the fornicator inflicteth the euill of sinne, which without repentance is accompanied with eternall condemnation.

Rom.6.23.

§. *Sect.* 3. *The sinne of whoredome most vncomfortable.*

And in this respect also this sinne of whoredome is most vncomfortable, and destitute of all peace of conscience; for whereas they who commit other sinnes, sinning alone may also repent alone, and vpon the assurance of their true conuersion, may recouer their former peace of conscience being by Gods gracious promises ascertained of his fauour; the fornicator euen after himselfe hath repented of his sin, can

not

not but be exceedingly troubled and turmoiled in his mind, when as his conscience shall tell him, that by his lust and vncleannesse he hath brought others through his wicked fellowship into the same sinne and condemnation, in which state they still remaine without repentance; or at least hee their companion in wickednesse is not assured that they also accompany him in his true conuersion.

§. *Sect.* 4. *The fornicator sinneth against the parents & friends of the party defiled.*

But as the fornicator sinneth against his copartner in vncleannesse, so also against others; as namely against his owne and his companions, parents and nere friends, first, because this filthinesse causeth a tainter in the bloud, and with the staine thereof bringeth some blemish vpon their name, though they be innocent of the fault. The which so much incensed *Iacobs* sons for the deflouring of their sister, because the shame therof redounded not only to her self, but to her father and friends; for so it is said, that they were grieued and *very angry, because this villany was committed in Israel*, and Gen 34.7. because *Sichem* had lien with *Iacobs daughter*. And this was the cause why the high Priests daughter playing the harlot, was by the law of God to be burnt with fire, because by her whoredome she had polluted her father: as it is Leuit. 21.9. Leuit. 21.9. And secondly, in that hereby robbing their children or friends of grace, vertue, and that chiefe ornament of chastity, they also depriue their hearts of all true ioy and sound comfort, which they otherwise might haue had of them, when as beeing priuy to their sinne they cannot looke vpon them without shame and blushing; nor acknowledge them for their own vnto others, lest they may seeme to haue some interest in their faults.

§. *Sect.* 5. *The fornicator sinneth against his owne children begotten in fornication.*

So also they sinne grieuously against their owne children begotten in fornication, and that before they are borne, and after wards: for they ingraine them in the deepe die of their sinne, which wil neuer be washed out, although it may be couered with their vertues, and brand them with the infamous marke of bastardy, before they breath the aire. They make the poore infant beare the punishment of their sinne, euen whilest it selfe is borne in the mothers bellie, and before it hath any name giuen it, they intitle it to the infamous sur-

name of a base bastard. They also rob it of their owne loue, not for any faultinesse in the child, but for the guilt of their owne sinne; in which respect whilest it is in the wombe, the mother wisheth that it may be a false conception and abortiue; and the father, that it may neuer liue to see the Sun. When it is borne, they are ready to thinke, that when it crieth it proclaimeth their sinne, and when it beginneth to speake they blush for shame, when they heare themselues called vpon by the sweete names of father and mother, because thereby their sinne is called to remembrance. And as they doe communicate to their poore children the shame and punishment of their faults, so also their sinnes and corruptions themselues; for they poison them in the bud, and the fountaine of generation being defiled with filthy lust and vncleanesse, polluteth also the streames which issue from it: so that it is no rare thing to see such children resemble their parents in their vnchast manners, more then in their face & countenance. All which iniuries they recompense, by shewing themselues more iniurious; for as they hated them in the birth, so they neglect them commonly in their growth; and make amends for their sinfull generation, with giuing vnto them loose and prophane education; whereby they grow in their corruption, faster then in the stature of their body. And yet this is not halfe the mischiefe which they doe vnto them; for besides all this, as much as in them lieth they exclude them out of the couenant of grace, and plot them out of the number of Gods people and family, the which the Lord will haue procreated and increased with a holy seede, whereas they remaine polluted being the children of fornication, and vncleane seed of vncleane parents. And if at all they bee admitted into the outward couenant, and receiue the seales thereof, it is not for their parents sake, if they continue in their sinne; but because they are borne and brought vp in the bosom of their spiritual mother the Church, which imparteth vnto them some title and interest vnto her holinesse. A notable place we haue to this purpose in the booke of Wisdome, where many of these euils are expressed: chap. 3.16. *The children of whoremongers shall not bee partakers of*

Matth. 2.15.

1. Cor. 7.14.

Wisd. 3.16.17

holy

holy things, and the ſeed of the wicked bed ſhall bee rooted out. 17. *And though they liue long, yet ſhall they be nothing regarded, & their laſt age ſhal be without honour.* 18. *If they die haſtily, they haue no hope, nor comfort in the day of trial.* 19. *For horrible is the end of the wicked generation.* To cõclude, they vtterly diſable them to the vttermoſt of their power, from all preferment both in the Church and common wealth; for by the law of God it was enacted that a baſtard ſhould not enter into the congregation of the Lord to beare any office therein, vnto the tenth generation; and both diuine and humane lawes eſteeme and repute them as abiects in the family, who may not diuide the inheritance among their brethren, becauſe they are not knowne children of their father, but are accounted the children of the country. And theſe are the manifold euils which vncleane whoremongers bring vpon their children, in which they continue till the filthineſſe of generation be cleanſed in the new lauer of regeneration, vntill the beauty of grace hath couered the deformity of nature, and the glorious title of the children of God hath taken away the blemiſh of the children of fornication, and giuen them aſſured intereſt vnto all Gods benefits, and to the heauenly inheritance of the holy Saints: the which howſoeuer it is ſomewhat rare, yet ſometimes it commeth to paſſe when the Lord will magnifie the greatneſſe of his mercy, power and goodneſſe, by the vnworthineſſe and miſerable condition of the perſon whom he aduanceth. Deut. 23. 2.

Chap. VI.

That the fornicator grieuouſly ſinneth againſt whole ſocieties.

AND thus the fornicator ſinneth againſt particular perſons. And hee alſo offendeth againſt whole ſocieties; for whereas the Lord hath giuen vnto man a naturall vertue and faculty of generation, whereby his kind might bee propagated and multiplied, and hath ordained mariage as an honorable meanes to preſerue it honeſt, pure and holy; the fornicator §. *Sect.* 1. *The fornicator poiſoneth the fountaine of humane ſocieties.*

perverting Gods ordinance, doth corrupt & pollute this generatiue faculty, with his filthy lusts and impure affections: and so poisoneth the issue and streames of humane societies euen in the very fountaine, and ouerturneth common honesty, a chiefe ornament of mankind, in the roote.

§. *Sect.* 2. *The fornicator sinneth against priuate families.*

But that I may speake more distinctly, the fornicator sinneth against all societies, both priuate and publike; as first against particular families, both his owne, and his neighbours, for he defileth them with his filthy vncleanesse, and maketh them liable to Gods heauy iudgements. And whereas they should bee so many little Churches wherein God is worshipped and serued, he turneth them into secret stewes and polluted brothels; and so hauing heat and fired them with the fire of his filthy lust, he hereby also inflameth the fierce wrath of God, which shall burne and consume them to their destruction. As appeareth, Iob 31. 9. *If my heart hath been deceiued by a woman, or if I haue laid wait at the doore of my neighbour, &c. This is a wickednesse to be condemned; yea this is a fire which shall deuoure to destruction, and which shall roote out al mine increase.* For although they multiply their whoredomes, their seed shal not be multiplied, both because Gods curse pursueth these vncleane coniunctions, according to that Hos. 4. 10. *They shall commit adultery, and shall not increase.* With which agreeth the saying of the son of *Syrach*, Eccles. 23 25. chap. 23. 25. *The children of the harlot shall not take roote, & her branches shal bring forth no fruit:* And also because by their often whordoms, they disable themselues for lawfull generation: for hauing lauishly sowne their corne in strange fields, they haue nothing remaining but chaffe for their own soile. Or if their family be increased by such vncleane whordomes, they commonly proone fire-brands in the house, & like *Abimelech* become wicked instruments, which bring the whole posterity to ruine and destruction.

Iob 31. 9.

Hos 4. 10.

Eccles. 23 25.

Iudg 9. 5.

§. *Sect.* 3. *Fornicators sin against the Church.*

Secondly, they sinne against publike societies, and that both the Church and Common-wealth. They sinne against the Church, by hindring as much as in them lieth the propagation thereof; for whereas the Lord hath ordained that the Church shoulde be increased by an holy seed, borne in lawfull

lawfull matrimony, as appeareth, Mal. 2. 15. their posterity is a basterdly brood, polluted with vncleannesse, euen in their generation, which by the law of God might not come into the congregation: and answerably are excluded out of the number of the inuisible Church, vnlesse the Lord extraordinarily, to shew the riches of his power and goodnesse, doe with his word and spirit sanctifie and cleanse them from the impurity of their conception, and so admit them into the number of his holy people. The which as it cānot be denied, but that it is in some measure the state and condition of all the posterity of *Adam*; so must it also be granted, that it is verified in the children of fornication, in an extraordinary and peculiar manner. Mal. 2. 15. Deut. 23. 2.

§. *Sect.* 4. *Fornicators' sin against the country and common-wealth.*

So also they sin against the country and common-wealth, first, by polluting it, and by robbing it of good and honest citizens. For families being defiled, the common-wealth cannot be cleane, seeing they are the roote from which it springeth; the priuate Seminaries whereby the large orchard of the State is stored and furnished, and as it were the particular members of this great bodie. If therefore the bud and blossome be blasted and corrupted in the family, they will hardly euer bring forth good fruit in the common-wealth; if the roote be poisoned, the tree cannot flourish, and if the particular members be rotten and full of corruption, the body cannot be whole and sound. Besides, as they defile the common-wealth with sin, so they make it grone vnder the heauy waight of Gods iudgements: for as the Prophet speaketh, because of the fornications of the people the land mourneth, neither tasting of any of Gods gratious benefits, whereby it might be nourished, nor clothing it selfe with her beautifull fruits, as it were with her kingly coate of diuers colours, but sitteth in the darke, desolate and forsaken, being depriued of the comfortable beames of Gods fauour, which should ripen all her hopes. Yea and as it maketh the country liable to priuatiue iudgements: so also to positiue plagues and punishments, as wee may see by many examples. When Sodome and Gomorrah were heated with lust like a bakers ouen, as the Prophet speaketh, they inflamed Gods wrath, and were Ier. 23. 10. Hos. 7. 4.

destroied with fire and brimstone, which rained downe from heauen. The filthinesse of the Canaanites caused the land to spue out her inhabitants, and to become a pray to their conquering enemies. And when the Israelites could not be warned by their example, for the same sinne the whole tribe of *Beniamin* was vtterly destroied.

Leuit. 18. 25.28.

Iud.20.

CHAP. VII.

That the fornicator sinneth most grieuously against himselfe.

5. *Sect.* 1. *The fornicator sinneth against his owne body, and that diuersly.*

AND thus haue I shewed that the fornicator in many respects sinneth against his neighbour. But as hee sinneth against others, so most hainously against himselfe, and that both against his seuerall parts, and also against his whole person. He sinneth against his seuerall parts, both his bodie, and his soule; first against his owne bodie; for whereas *euery other sinne that a man doth is without the bodie, he that committeth fornication, sinneth against his owne body*. As the Apostle saith, 1. Cor. 6. 18. that is, other sinnes for the perpetrating of their wickednesse, doe abuse some outward obiect as their instrument; but the fornicator abuseth his owne body to this purpose.

1. Cor. 6. 18.

And thus the fornicator sinneth against his owne body diuersly: first, by dishonouring of it, for hee maketh it being the member of Christ, to become the member of an harlot, and turneth the honourable Temple of the holy Ghost, into a filthy brothell and vncleane stewes. Secondly, by defiling of it; for as all other sinnes doe pollute a man, so especially the sinne of whoredome, for it defileth not onely the person who committeth it, but he being defiled like a filthie leaper, infecteth the aire with his breath, and polluteth the whole land where hee dwelleth, as appeareth, Leuit. 18. 25.27. And hence it is, that howsoeuer all other sinnes defile and pollute vs, yet these sinnes of fornication and whordome are by a certaine kind of eminency called the sinnes of vncleannesse and filthinesse, because they defile in a peculiar

Pro. 5. 8. 9.

Mat. 15. 19. 20 Rom. 1. 24.

liar and extraordinary manner; and are also particularly opposed to sanctification and holinesse, as beeing the sinnes whereby they are most stained and destroied. So 1. Thes. 4. 3. *This is the will of God, euen your sanctification, and that yee should abstaine from fornication.* 4. *That euery one of you should know how to possesse his vessell in holinesse and honor,* 5. *and not in the lust of concupiscence.* Where the Apostle sheweth, that sanctification and fornication; holinesse and honor, and the lusts of concupiscence, cannot possibly dwell together, as being contraries without meane, and enemies which are vtterly vnreconciliable. Thirdly it disableth and weakeneth the body, turning health into sicknesse, and many lothsome and pernicious diseases, and strength into impotency and languishing faintnesse; for the flame of lust deuoureth and spendeth the vitall moisture, and the vnnaturall fire of burning concupiscence, consumeth and extinguisheth the naturall heat, which is the nurse of strength, and fountaine of life. So the wise man who was most besotted with this folly, saith, that he who is addicted to this sinne of vncleannesse *giueth his strength vnto women,* Prou. 31. 3. and that hereby he consumeth his flesh and his body, Pro. 5. 11. And in this respect our countriman *Beda* calleth it, *Dulce venenum, importuna lues, pernicioſa potio, quæ humanum corpus debilitat, & virilis animi robur eneruat:* A sweet poyson, an vnseasonable consumption, a pernicious potion, which disableth mans body, and weakeneth the strength of a manly courage.

1. Thes. 4. 3.
Pro. 31. 3.
Pro. 5. 11.

So also hee sinneth grieuously against his owne soule; for first he subiecteth these faculties of the soule, the reason and vnderstanding, vnto the base and inferior faculties, the filthy lusts and vncleane affections; he vtterly infatuateth the vnderstanding, and besotteth the iudgement, so that they altogether faile, not onely in spirituall wisdome, but also in the vse of natural reason and common sense. So the Prophet *Hosea* saith, that whoredome and drunkennesse steale away the heart: Hos. 4. 11. And the wise man affirmeth, that hee that *committeth whordom with a woman, is destitute of vnderstanding,* or as the words signifie, *without an heart.* Pro. 6. 32. and 7. 7. For they who haue suffred their minds to bee blindfol-

§. *Sect.* 2. *The fornicator sinneth against his soule.*

Hos. 4. 11.
Pro. 6. 32. and 7. 7.

ded

ded with the loue of harlots, for the satisfying of their filthy lusts, runne desperately, and as it were headlong into innumerable euils, hauing neither vnderstanding to foresee them, nor will to preuent them: they consume their wealth in maintaining their harlots, and bring vpon themselues vnpitied pouerty, and extreame want; they brand their name with the blacke marke of infamy and reproch, and lose their credit and reputation among all the vertuous and religious; they are deafe vnto all admonition, and so blinded that they cannot discerne the shamelesse behauiour, and impudent filthinesse of their strumpets, but beeing besotted in their loue, they are ready to iudge their vices vertues, and to giue vnto them the preheminence of all excellency before all other. They become shamelesse in all their courses, thinking nothing so filthy which they may not vtter, nothing so beastly which they may not act; they spend their strength, infect their bodies with odious diseases, shorten the natural course of life, and damne their owne soules. Al which mischieuous euils they vndergoe to satisfie their vncleane lusts, and to glut themselues with a momentany and beastly pleasure. And this was the cause why *Venus*, the Idol of lust, was amongst the Heathen called φρενόκλεπτις, a stealer of hearts; and *Cupid* was said to be blind, because they who are possessed with this filthie lust, lose the light of their vnderstanding, and the vse of reason. Hence also it is, that the sinne of whoredome is in the Scriptures by a certaine kinde of eminency called folly, and the fornicators fooles. So *Sichem* whē he defloured *Iacobs* daughter, is said to haue committed folly in Israel; and *Thamar* disswading *Ammon* from a rape, faith, that thereby hee should become as one of the fooles in Israel. So the wise man rangeth the young fornicator in the rancke of fooles, Prou. 7. 7. *I saw among the fooles a young man.* &c. and lest the title of folly should not sufficiently expresse his sottishnesse, he compareth him to *an oxe led to the slaughter*, thereby implying that he was not onely a foole, but euen brutish in his folly.

Gen. 34. 7.

2. Sam. 13. 13.

Vers. 22.

And as the fornicator sinneth against his owne soule, by besotting and infatuating his vnderstanding; so also by destroying

stroying it; for as the wise man saith, *hee that committeth whoredome with a woman, he is destitute of vnderstanding: hee that doth it, destroieth his owne soule.* Pro.6.32.

Pro.6.32.

But as the fornicator sinneth against his seuerall parts; so also against his whole person, and that both in respect of this life, and also the life to come. In respect of this life he sinneth against himselfe, by staining his good name with reproach and infamy: for he that committeth these sinnes of vncleanesse, *shall finde a wound and dishonour, and his reproch shall neuer be put away*, as the wise man hath told vs, who approoued it for true, not only by his doctrine, but also by his owne example; for the excellency of his wisdome hath not to this day taken away the blemish of this folly, in his excessiue multiplying his wiues and concubines. The which also is continually verified in the experience of other men, who haue defiled themselues with this vice; for howsoeuer the wound may bee curable if they truly repent, and powre into it the precious balme of Christs bloud; yet a scarre will euer remaine in their name and reputation, though God in his infinite mercy, after true conuersion, casteth their sins behind his back, and will not remember them, yet are they seldome forgotten amongst men.

§. *Sect.*3. *The fornicator staineth his name with reproch and infamy.*

Pro.6.33.

Secondly, whereas the Lord in their creation hath made them in his owne image, they by this sinne transforme themselues into the similitude of beasts; for of al other sinnes, the sinne of vncleanneſse is most sensuall and brutish; in which respect the fornicator in the Scriprures is compared to the brute creatures. So the wise man likeneth the foolish young man misled by the harlot, vnto an oxe led to the slaughter, and to a bird hasting to the snare. The Prophet *Ieremy* compareth them to *pampred horses, neying after their neighbours wife*. And in the law the whore and the dogge are coupled together, as fitly resembling one another in their qualities and conditions. Yea in truth they are farre more filthy in this kind then the beasts themselues; for they haue no other law to containe them, but their owne nature and sensuall appetite; and therefore they doe but their kind, and that for the most part moderately, in their due times and seasons; where-

§. *Sect.*4. *Fornicators transforme themselues into beasts.*

Pro.7.22.

Ier.5.8.

Deut.23.18

as the fornicator hauing the law of God to restraine him, doth neuertheless not onely satisfie, but also glut nature, and wholly imployeth his wit and reason to strengthen him in his filthinesse by art, when the power and abilities of nature faile him.

5. *Sect.* 5. *Whoredome maketh a man vnexcusable.*

In respect of the life to come the fornicator sinneth against himselfe; first, because of all other sinnes, the sinne of whoredome maketh him most vnexcusable, when in the great day of the Lord he shall be called to a reckoning: for whereas other sinnes may haue some colour of excuse, drawne either from vnauoidable necessity, or want of conuenient meanes to shun them; the fornicator can haue no such pretence, because the Lord hath offred vnto him a remedie to preuent this sinne, namely, lawfull mariage, whereby he may be preserued from it; according to that, 1. Cor. 7. 2. *To auoide fornication let euery man haue his wife, and let euery woman haue her owne husband.* In which respect he is like vnto a theefe which liueth by the common spoile, not for want, but when as he may haue sufficient maintenance at his own command by lawfull meanes; not for any vrgent necessity, but for vaine and foolish curiosity: because *stollen waters are sweet, and the bread which is gotten guilefully hath a pleasant taste.* Neither let any man here obiect his pouerty and want of meanes to maintaine a wife, and such a charge as vsually accompanieth mariage; for seeing we cannot liue nor mooue, but by Gods blessing, we may more hopefully expect it, when we liue according to his holy ordinance, then when wee continue in sinne, and prouoke his wrath by the common breach of his commandements. But though hereby we should be brought into penury; yet better it is to want wealth then a good conscience, and to liue in a poore estate in this life which is short and momentary, hauing the assurance of Gods fauour, and hope of future glory, then to haue the rich gluttons plenty here, to bestow vpon our carnall lusts, and afterwards to be tortured in the euerlasting torments of hell fire.

1. Cor. 7. 2.

Prou. 9. 17.

Luk. 16.

5. *Sect.* 6. *The fornicator excludeth himselfe.*

Secondly, the fornicator liuing in his sin without repentance, excludeth himselfe out of the ioyes of heauen, and plungeth body and soule headlong into hellish torments.

Concerning

Concerning the former it is ſaid, that no [a] vncleane thing ſhall euer enter into the ioyes of the new Ieruſalem, and much leſſe theſe who are defiled with the moſt polluting ſins of fornication and vncleanneſſe; that [b] whoremongers ſhal be excluded out of theſe eternall ioyes, and haue no part in this heauenly [c] inheritance prepared for the Saints, as appeareth by manifold teſtimonies of holy Scripture. And for the other, the Scriptures plainly teſtifie that whoremongers hold the direct courſe which leadeth into hell and euerlaſting condemnation; ſo the wiſe man ſaith that the harlots *houſe tendeth to death, and that her gueſts are in the depth of hell.* And the holy Ghoſt plainely telleth vs, that amongſt many other hainous ſinners, the *whoremonger ſhall haue his part in the lake which burneth with fire and brimſtone, which is the ſecond death*: Apoc. 21.8. Now what deſperate folly is this for a brutiſh pleaſure which is vaine and momentany, to hazard the loſſe of the eternall ioyes of Gods kingdome? And for the quenching of their burning & beaſtly luſt, to kindle not onely the flame of Gods wrath, but alſo the dreadful fire of hell, wherein they ſhall eternally be tormented both in ſoule and body?

ſelfe out of the ioies of heauen, and caſteth himſelfe into hell.

[a] Apoc. 22.27 and [b] 22.15 [c] 1 Cor. 6.9. Gal. 5 19.21 Epheſ. 5.5.

Prou. 2.18. & 7.27. and 9. 18.

Apoc. 21.8.

CHAP. VIII.

That fornication is the cauſe of many other grieuous ſinnes.

§. *Sect.* 1. *Thus fornication is the cauſe of adulterie, and all abominable vncleanneſſe.*

AND thus haue I ſhewed that the fornicator ſinneth hainouſly, both in reſpect of God, his neighbour, and himſelfe. Now I am further to prooue, that as this ſinne of whoredome is in it ſelfe exceeding ſinnefull, ſo alſo it is the cauſe of diuers other grieuous ſinnes: for when the conſcience is defiled with this polluting ſinne, it is made fit to admit and intertaine the foulеſt vices, and moſt enormous crimes, and ſuch a large breach beeing made therein, it is eaſily ouerflowed and drowned with a flood of wickedneſſe. More eſpecially, fornication is the cauſe of greater ſinnes of the ſame kinde, as for example

of adultery; for it is vſually ſeene by common experience, that a young fornicator maketh an old adulterer, and he who in the prime of his age maketh no conſcience of defiling his neighbours child, ripening in wickedneſſe as hee ripeneth in yeeres, when he commeth to maturity will make no conſcience of defiling his neighbours wife. So alſo it prepareth the way and maketh an eaſie entrance for inceſt, Sodomy, buggery, and all manner of abominable filthineſſe, which euen corrupted nature is aſhamed to owne, and are not ſo much as to be named among Chriſtians, but with hatred & deteſtation. And this cõmeth to paſſe partly through the iuſt iudgement of God, who for their former filthineſſe, giueth them vp to a reprobate ſenſe, and to the ſlauery of their owne filthy affections and vnnaturall luſts, to runne on in their ſinne with greedineſſe to their vtter perdition; and partly through the nature of ſinne which is in continuall growth, & if it be not nipped in the bud or ſprig, becommeth in ſhort time a tree of huge largeneſſe; if it be not cruſhed & killed in the ſhell, it will like the Cockattice grow to ſuch a poiſonous nature, that it will kill with the very looke. The which as it is verified of all other, ſo eſpecially of theſe ſinnes of vncleanneſſe. For after they are conceiued by natural concupiſcence, and borne with delight, and nurſed with wantonneſſe, at laſt beeing fed with curioſity as it were with their complete nouriſhment, they grow vnto vnnaturall ſhapes, and in the end become hidious monſters moſt vgly and abominable in the ſight of God & men. And laſtly this commeth to paſſe through the cunning malice of our old enemy the diuell, who when hee cannot at the firſt thruſt into the doore of our hearts and conſciences the greateſt ſins, doth make way & entrãce for them by thoſe which are leſſe. Like vnto thoſe, who not being able by any poſſible meanes to thruſt the fruit into a glaſſe with a narrow mouth in his full ripeneſſe, do put it in when it is yong & new knit, and ſo let it grow, being ſtill nouriſhed with the roote, vnto his naturall bigneſſe, til it haue filled the glaſſe; whereby they make that eaſie by art which is impoſſible in nature. Or like vnto miſchieuous theeues, who intending to rob a houſe, and being vnable

Eph. 5. 3.

Rom. 1.

vnable any otherwiſe to enter, doe thruſt into the window the leaſt of their company, who beeing entred, openeth and giueth an eaſie ingreſſe and paſſage vnto thoſe who are of the largeſt ſtature. So this malicious gardener Satan, beeing not able to thruſt into our hearts and conſciences the euill fruit of ſinne in his full ripeneſſe, doth put it into them as it were in the bud, knowing that being nouriſhed with the malicious ſap, which is deriued from the roote of our naturall corruption, it will quickly grow to his full bigneſſe. And this arch-theefe the diuell intending to rob vs of the riches of Gods graces, and not beeing able to enter with his moſt enormous crimes, as it were his aſſociates of the greateſt ſize; doth firſt thruſt into our ſoules and conſciences his ſmaller ſins, the which beeing entred, open a large doore, and giue entrance vnto all manner of outragious wickedneſſe.

Secondly, whoredome is oftentimes the cauſe of murther, and much bloodſhed, and that firſt in reſpect of the fornicator himſelfe, who maketh a cleere paſſage vnto his wickedneſſe with the death and deſtruction of all thoſe who hinder or oppoſe againſt it; ſometimes by poiſon and ſecret trechery; and ſometimes by force and open violence. For the fire of luſt ſo inflameth mens hearts with deadly fury againſt thoſe who ſtand in the way and hinder the ſatisfying of their beaſtly deſires, that it wil no otherwiſe be quenched but with their bloud. Of this we haue an example in *Herodias*, who was ſo incenſed againſt *Iohn* the Baptiſt for ſpeaking againſt her filthineſſe, that in mortall reuenge ſhe preferred the cutting off his head before the halfe of *Herods* kingdom. Yea euen holy *Dauid* himſelfe after his heart was defiled with vncleane luſt, made way for the ſatisfying thereof, and the ſaluing of his credit, by the death of his innocent ſubiect; and he whoſe conſcience was ſo tender that he would not drinke of the water of the well which was procured with the hazard and perill of his three Worthies liues, though he were ready to faint with thirſt; had * afterwards his heart ſo hardened with vncleane luſts, that he thirſted after the bloud of his faithfull ſeruant, and choſe rather to defile his ſoule & conſcience with this abominable murther, then he would haue

§. *Sect.* 2. *Whoredome is oftentimes the cauſe of murther.*

Mar. 6.

2. Sam. 11.

* *For the ſtorie which is* 2. Sam. 23. 16 *is to bee referred to that which is* 2. Sam. 5. 17. 18.

haue his filthy affections vnsatisfied. Secondly, it is a common cause of quarelling, brauling, fighting, and consequently of bloodshed and murther, amongst those who are corriuals in loue, or rather in beastly lust; for the harlot like vnto the salt bitch intertaineth many louers, which like dogs are ready to snarle and teare one another in peeces, when the one hath the preheminence in her loue aboue the other, who scorneth to be his equall. And lastly, it incenseth the parties kindred and friends who is abused vnto wrath, which vsually becommeth so vnreconcilable, because the disgrace redoūdeth also vnto themselues, that nothing can appease it, but the death of the party who hath done this villany. An example whereof we haue in *Ammon* murthered by *Absolom* for deflouring his sister, and in *Sichem*, who together with his father and the whole city, were put to the sword by *Iacobs* sonnes, for abusing *Dina:* and in the Beniamites whose tribe was almost rooted out, in reuenge of that villany which was offered to the Leuites concubine.

2.Sam.13.

Gen.34.

Iudg.19.& 20

§. *Sect.* 3. *Whoredome the cause of idolatry.*

Rom.1.

Hos.4.14.

Lastly, carnall whoredome is oftentimes a cause of spirituall fornication and idolatry, as it is sometimes also the fruit and effect thereof, for these two are seldome seuered, but as mutuall causes doe reciprocally produce one another. And this commeth to passe, partly because the Lord giueth those vp, who are polluted with vile affections, to blindnesse of mind, whereby they are so infatuated, that they are ready in their superstitious deuotion to beleeue lies, and to be abused with strong delusions; and partly because idolatry commonly fauoureth, or at least tolerateth fornication, and therefore the whoremonger fauoureth and approoueth idolatry, which giueth him liberty to continue in his sinne with security of conscience, as before I haue shewed in the example of the Papists. The like experience we haue in *Salomon*, who when he was by the allurements of strange women drawne to be a whoremonger, was soone after perswaded to become an idolater also: and hauing lost his bodily chastity, he within a while lost the chastity and cleannesse of soule; and after he had broken the couenant of marriage, hee violated also his couenant which he had made with God.

1.King.11.

CHAP.

Chap. IX.

That whoredome is the punishment of other sinnes.

BVt as whoredome is in it selfe a grieuous sin, and the cause of much other wickednesse; so likewise it is accompanied with many grieuous punishments, and that both as it is in it selfe a punishment of other sinnes, or as it is punished by God with many fearefull iudgements. In it selfe it is the punishment of other wickednesse; for the harlot (as the Wise man saith) *is like a deepe pit of destructiō; he with whom the Lord is angry*, (namely, for his other sins) *shal fall therein*: as it is Pro. 22.14. and 23.27. So Eccles. 7.28. *I find more bitter then death, the woman, whose heart is as nets and snares, and her hands as bands; he that is good before God, shall be deliuered from her, but the sinner shal be taken by her.* By which places is implied, that whoredome is like a deepe pit or dungeon, into which sinners fal in Gods iust displeasure; & the harlot like a strong & mercilesse iaylour which holdeth men in thraldome (with whom God is angry) in the chains of lust; out of which they cannot, nor desire not to escape. Yea in truth the fornicator is in farre worse case then such a miserable captiue: for the dungeon taketh away the comfortable light of the Sun, & so depriueth him of the vse of bodily sight, but fornication blindeth the vnderstanding which is the eie of the soule, & taketh away the light of reason, as hath bin shewed. In the dungeon he is stripped of his goods, & liueth in penury: but by this sin the fornicator strippeth himselfe, & like an vnnaturall theefe, robbeth and spoileth his owne state to bestow it vpon harlots, till hee bee brought vnto extream pouerty. Out of the dūgeon the captiue cannot escape, though he much desire his liberty, out of this lothsome pit he wil not escape, but remaineth a voluntary slaue to an odious strumpet, and his owne filthy lusts, til by death he is brought forth to the bar of Gods iudgemēt, to receiue

5. Sect. 1. That whoredome is in it selfe the punishment of other sinnes.

Pro. 22.14. and 23.27. Eccl. 7.28.

ceiue the sentence of eternall condemnation.

§. *Sect.* 2. *Whoredome is the punishment of idolatry.*

More especially whoredome is the punishment of idolatrie, as it plainly appeareth Rom. 1. 23. 24. For because the idolatrous Gentiles *turned the glory of the incorruptible God, into the similitude of the image of a corruptible mã, & of birds and foure footed beasts, and of creeping things: therefore also God gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselues,* &c. So because the Israelites went a whoring after idols; therefore the Lord gaue ouer their daughters and spouses to their owne filthy lusts, to become harlots and whores, and would not restraine them from their whordomes by his fatherly chastisements. Hos. 4. 12. 13. The like experience we haue at this day in the Papists, who because they are the most shamefull idolaters of the whole world, therefore beeing giuen vp of God to their owne vncleannesse, they doe also exceed in fornication, whoredome and filthy Sodomy; as the histories of al times doe plainely testifie, and as common fame at this day soundeth their infamy in this behalfe in euery mans eares.

Rom. 1. 23. 24.

Hos. 4. 12. 13

§. *Sect.* 3. *Whoredome is the punishment of the contempt of Gods word.*

Secondly, whoredome is inflicted as a punishment vpon those who are contemners of Gods word, & oppose themselues against the Preachers thereof; for because men will not suffer themselues to bee guided with the light of Gods truth, therefore the Lord giueth ouer both them and theirs, to bee blinded with their owne filthy lusts, and to bee ouerruled and mislead by their vncleane passions, till they fal vnrecouerably into the sinne of whoredome; and because they dishonour the Lord by despising his word, he will cause their wiues and daughters to dishonour them with their fornications and adultery. Of the former we haue an example in the Israelites, who whē they most contemned Gods word and despised his Prophets, did also most exceed in filthie whoredome; and in the haters and persecutors of Gods true religion & faithful seruants at this day, as namely, the Turkes, Papists and Familists, who as they aboue al others contemne the pure and vndefiled word of God, so also are they of all other men most stained and defiled with whoredome, and all manner of vncleannesse, as not only Turky with the large dominions

dominions thereof, but also Spaine and Italie do sufficiently testifie and prooue. Of the other we haue an example in *Amaziah* the Priest, who because he despised Gods word, and opposed against the Prophet *Amos*, had this heauy punishment denounced against him, Amos 7.16. *Thou saist, Prophesie not against Israel, and speak nothing against the house of Isaak.* 17. *Therefore thus saith the Lord, thy wife shall bee an harlot in the City, &c.* Amos 7.16.

And thus it appeareth, that whoredom is the punishment of other sins, and that no small punishment, seeing thereby such great sinnes, as Idolatry and contempt of religion are punished by the Lord, who holdeth some proportion betweene the punishment and the sinne. And as it is great in it self, so in this respect it is more grieuous, in that the whoremonger rather esteemeth it his chiefe delight then his punishment, and so securely continueth vnder the bondage of it and his other sinnes, without sense of smart, and consequently without remorse of conscience; for when the paine of the punishment exceedeth not the pleasure of the sinne; the pleasure doth more delight the malefactors, then the punishment doth terrifie them; whereof it commeth to passe that hauing a prosperous gale in their opinió to blow them on forwards in their euill courses, they are giuen ouer to a reprobate mind, and continue in their sinne without griefe or wearinesse. §. *Sect.* 4. *That whoredome is a feare full punishment.*

CHAP. X.

That whoredome is the cause of many grieuous punishments.

BVt as whoredom is the punishment of other sins; so also it selfe as a grieuous sin is punished with Gods heauy iudgements. And because men who are Gods deputies do oftentimes winke at it, & carelesely passe ouer the due execution of iustice in the punishment of this sinne; therefore the Lord oftentimes taketh the §. *Sect.* 1. *That God himselfe punisheth whoredome when men winke at it.*

cause into his owne hands, and proceedeth against these filthy persons, not only as a Indge and witnesse against them, but as the executioner of that iust sentence which himselfe hath pronounced. So he saith that he would come neere vnto the Israelites to iudgement, & be a swift witnesse against the whoremongers, Mal. 3. 5. and Heb. 13. 4. it is said that *whoremongers and adulterers, God himselfe will iudge.* Yea, so odious is this sinne in the sight of this vpright Iudge, that though he be infinite in mercy, yet he professeth that he could not in his iustice let this sinne goe vnpunished, Ier. 5. 7. *How shall I spare thee for this? thy children haue forsaken me, &c. And though I fed them to the full, yet they committed whoredome, and assembled themselues by companies in harlots houses, &c.* A notable example of this seuere execution of iustice for this sinne, we haue Nomb. 25. where by Gods expresse commandment 24000. were slaughtered for committing whoredome with the daughters of Moab; and so the burning heat of their filthy lusts was quenched with a large streame of their owne bloud.

Mal. 3. 5. Heb. 13. 4. Ier. 5. 7. Num. 25.

§. *Sect.* 2. *That God punisheth fornicaters with pouerty and beggerie.*

But that we may descend to more particulars, the sinne of fornication is punished by God both in this life, and in the life to come. In this life the Lord inflicteth on it both priuate and publike punishments. The punishments which are imposed vpon priuate men are either temporall or spirituall. The fornicator is punished with temporall punishments both in his state, person, and posterity: in his state he is punished with pouerty and extreme beggery; for this burning lust is as a consuming fire, which deuoureth all the substance, & bringeth men of great wealth to such extreme penury, that they are (as the Wise man saith) glad to beg a peece of bread. And this commeth to passe first and principally, because the curse of God is vpon his state and labors for this sinne, so that nothing he hath doth prosper, nothing he doth well succeedeth vnder his hand: and partly because his mind is so besotted with his filthy lusts, that hee neglecteth his state, not caring which end goes forward, so hee may enioy his beastly pleasure; and partly by reason that this sinne is exceeding costly, and though it be most base & brutish,

Prou. 6. 26. Iob 24. 18. Psal. 127. 1. 2.

brutish, yet is compassed and bought at the highest prises. For much is spent vpon filthy bawdes and pandors, which are their instruments & factors which they vse for the compassing of their desires; much is consumed vpon their harlots in gifts and rewards, as money, apparell, iewels, ornaments, in musicke, dancing, reuelling, feasting, and banquetting, all which is bestowed to please their strumpets, & to inflame their owne lusts, which naturally would soone languish and faint, if they were not reuiued, and anew reinforced by these incitements and prouocations, which are the fuell of lust whereby it is kindled and nourished. In all which respects the harlot is like vnto a bottomlesse gulfe, into which men being carried with the tempestuous storms of their owne lusts and passions, doe make shipwracke of their whole estate, they in the meane time beeing neuer the richer vpon whom it is bestowed. And this the Wise man obserued in his time, Prouer. 29. 3. *Hee that feedeth harlots, wasteth his substance.* Neither is a wife, many children, and a great family so charegeable as one harlot, nor so soone bring a man to want and misery. For he that with the prodigall sonne doth banquet and reuell it amongst harlots, will within a while be glad to bee a fellow commoner with swine, and to make a hogstie his dining parlour. Prou 29 3. Luk. 15.

Secondly, the fornicator is punished in his person, and that diuersly, as first in his name; for as he doth dishonour God many waies by his sinne, so doth the Lord cause him to be disgraced amongst men, and inflicteth vpon his name & credit such a deepe and incurable wound *of dishonor, that his reproch shall neuer be put away.* With this accordeth the saying of the son of Syrach, Chap. 9. 9. *Euery woman that is an harlot shall bee troden vnder foot as dung, of euery one that goeth by the way.* The which although it may seeme a small punishmēt to those who hauing set their credit to sale, are become shameless & impudent; yet it is farre otherwise with those who are of an ingenuous and honest disposition, who as they preferre their life before riches, so they make more precious account of their good name thē of their liues, chu- §. *Sect.* 3. *God punisheth fornicators with infamie and discredit.* Pro 6 33. Eccl. 9. 9.

sing much rather to die, then to outliue their credit and reputation.

§. *Sect.* 4. *The fornicator is made a slaue to his owne lusts.*

Againe, the Lord punisheth the fornicator, by making him a wretched slaue, not only vnto his own vncleane lusts, but also to filthy harlots. For whereas the Lord hath appointed reason as the chiefe viceroy in the little world of man, whereby all his parts and members are to be ruled and gouerned, as it were obedient subiects; the fornicator ioyning with his baseſt parts, euen his vncleane lusts, rebelleth against his lawfull Soueraigne, & thrusting reason out of his throne, subiecteth himselfe to be gouerned by his vnruly passions & filthy affections. In which vsurped tyranny Will onely standeth for a law, and tumultuous lusts rule and manage all things according to their own appetite. Whereof it cõmeth to passe that there is nothing so abominable which is not thought tolerable, nothing so shamefull which will cause blushing, nothing so dishoneſt and outragious which they are not ready to act for the pleasing and satisfying of their lusts. For howsoeuer things were vnto them free & arbitrary, before they had yeelded thẽselues as slaues to their vile affections, yet when they are once inthronized in their hearts, they tyrannically impose vpon them an vnresistable necessity of obedience. To which purpose *Augustine* saith fitly, that, *Ex voluntate peruersa facta est libido, & dum seruitur libidini facta est consuetudo, & dum consuetudini non resistitur facta est necessitas.* Peruerse will turneth vnto vnbridled lust, and while lust is obeyed there groweth custome, & custome being not resisted becommeth necessity.

Lib. Confess.

§. *Sect.* 5. *The fornicator becommeth a slaue to his harlots.*

And this slauery vnto their owne lusts yeeldeth them ouer as vassals and bondslaues vnto another as base a bondage euen the miserable thraldome of their filthy harlots, who whileſt vncleane affections and passions beare any sway in their deuoted vassals, hold them after a tyrannicall manner vnder the most slauish and base subiection. Her face is to her filthy louer his chiefe heauen; her smiles the sun-shine of all his comfort; her frownes like blacke cloudes threatning a storme, and the storme shipwrack; her faire speeches like the

Syrens

Syrens songs rauish him with bewitching delight; her threts like dreadfull thunderclaps, or piercing darts which wound euen to the very heart. Her commaund is his chiefe law, her displeasure his most intollerable punishment. If she calleth he must come; if she sendeth, her very commaund addeth wings to his hast; if she biddeth depart, he dare not abide in her company, though a short absence seemeth vnto him a tedious banishment; if she biddeth stay, he remaineth vnder her arrest, & hath no liberty to depart. If she want his purse must be at her commandement; if she maligne, his person must be exposed to all dangers in reuenge of her quarrell. That I may say nothing of his continuall hopes, feares, despaire, griefe, iealousies, quarrels, truces, wherewith he is no otherwise tormented, then if he were daily vpon a torturing racke. sauing that himselfe chuseth his tormenter, & voluntarily indureth this hellish punishment. In which respect this sinne of vncleanesse is by one compared *to an infernall fire, whose matter or nourishment is gluttonie & drunkennesse, the flame burning lust, the sparkles corrupt speeches & filthy communication, the smoke infamy and disgrace, the ashes vncleane filthinesse, and the end hell torments.*

Hieron. Oignis infernalis luxuriæ! cuius materia gula, &c.

Neither are base and effeminate men only subiect to this tyrannicall slauery, but euen the most strong & valiant, the wisest & best qualified are in no better case, when they haue giuen themselues ouer to be ruled with their filthy affections: for to say nothing of the thrice valiant *Hercules*, who hauing vanquished many monsters, was afterwards made through the violence of his lusts a base slaue to *Omphale*, & changed his club and lions skinne into a spindle & distaffe, receiuing his work by taske among her maides; nor of *Sardanapalus* the great King of Assyria, who was so basely inthralled with his lusts, that he vsed to weare womens apparrell and to spinne amongst his harlots; the Scriptures themselues do offer vnto vs two notable examples, the one of the strongest, the other of the wisest amongst meere men, who beeing first made slaues to their owne lusts, were afterwards subiected in the basest thraldome vnto their concubines & harlots. The strong *Sampson* who with the iaw bone of an

§. *Sect.* 6. *That the most wise and valiant become slaues to their harlots, beeing first conquered with their owne lusts.*

asse slew a 1000. men, was so basely deuoted to the harlot *Dalilah*, that when he was bewitched with her allurements, he could not cõceale from her his chiefe secret, which imported him no lesse thẽ his life, though hee had often experience of her treachery & falsehood. And *Salomõ* so much admired for his wisdom, was so besotted vpon his wiues and concubines, that they withdrew his heart from God, who had inriched him aboue all other with his gracious benefits, & inticed him to ioine with them in their grosse idolatry. So that no strength is able to incounter the violence of these fleshly lusts; no wisdome can priuiledge men from beeing deluded and abused with the cunning wiles of these filthy harlots.

§. *Sect. 7. God punisheth the fornicators body with lothsome diseases.*

Thirdly, God punisheth the fornicator in his body with grieuous sicknesses and lothsome diseases; for so wisely hath he ordred it by his wisdome and prouidence, that they who will taste the hony of this sinne, shall also feele the sting of punishment; for it spendeth the vitall spirits, consumeth and extinguisheth the naturall heate and moisture, which are the onely preseruers of health, strength and life; whereof followeth the corruption of the bloud, dissolution of the sinewes, rottennes of the marrow, aches in the ioints, crudity in the stomacke, paine in the head, lamenesse in the limmes, gouts, palsies, and innumerable diseases. Besides all which naturall and ordinary sicknesses and infirmities, the Lord hath of late punished this sinne with that most lothsome and desperat disease, which is so odious euen to carnall men, that all nations are ashamed to owne it; whereof it is, that it is diuersly called by diuers people, as the Neapolitane, Indian, & French disease, which was neuer heard of in the daies of our ancestours, till men in an vnusuall manner multiplying their filthie lusts, the Lord not much aboue an hundred yeeres since, brought vpon them this vnusuall punishment, which is now grown almost as common as the sinne. The consideration whereof should moue all men, whose liues are more deare vnto them then their lusts, and whose health and strength is more valued then a short and brutish pleasure to leaue this sin, and loth these harlots; who in this respect may not vnfitly be compared to sweet,

but

but poysonous potions, which delight in the taste, but kill in the disgestion ; or vnto bandogs, fauing that these hurt by fighting, they by fauning; these wound with biting, they with kissing and wanton dalliance: Or like the Iuie, which whilest it seemeth louingly to imbrace the tree adioyning, sucketh from it the naturall sap and moisture, and so causeth it to rot and perish.

Lastly, as the Lord punisheth this sinne in the fornicators themselues in regard of their own persons, so also in respect of their posterity. As sometimes he punisheth them with barrennesse, whereby their offspring is vtterly cut off, and as it were, dried in the spring, according to the saying of the Prophet, Hos. 4. 10. *They shall commit whoredome and not increase.* Sometimes he visiteth the sinnes of these fornicators in their vncleane issue, and pulleth them vp as soone as they begin to take roote, because such pernicious weeds are not fit to cumber his Church or Common-wealth. In which respect *Iob* calleth whoredome, a *fire which deuoureth to destruction, and wholly rooteth out a mans increase.* With which accordeth the saying of the sonne of *Syrach*; namely, that the *harlots children shall not take roote, nor her branches bring foorth fruit.* And if they liue and continue vpon the earth, the Lord commonly giueth them ouer to patrizate, and follow the father in his sinnes, so as vsually the whorish issue may be no more easily knowne by resembling their parents in their face and countenance, then in their leaud liues and vnchast conuersation.

§. *Sect.* 8. *God punisheth fornicators in their posterity.*

Hos. 4. 10.

Iob 31. 12.

Eccles. 23. 25.

Chap. XI.

Of the spirituall punishments which God inflicteth vpon fornicators.

AND these are the temporall punishments which are inflicted vpon fornicators, besides which the Lord imposeth vpon them many spirituall iudgements; as first he subiecteth them to his wrath & heauy displeasure, as the Apostle witnesseth, Ephes. 5. 3, 6. where he saith, that for

§. *Sect.* 1. *God subiecteth fornicators to his fierce wrath.*

Ephes. 5. 3. 6.

for these sinnes of fornication, vncleannesse, and such enormous crimes, *commeth the wrath of God vpon the children of disobedience*; and therefore it behoueth vs to mortifie these
Col 3.5.6. earthly lusts, as he exhorteth vs, Col. 3 5.6. that we may not incurre the heauy displeasure of our dread Lord and Soueraigne; for if we feare to prouoke against vs the iust wrath of an earthly Prince, because *in the light of his countenance is*
Pro 16.14.15 & 20.2. *life, and his fauour is as a cloud of the latter raine*; whereas contrariwise *the feare of a King is like the roring of a Lion, & his wrath is as the messengers of death*: then how much more should wee auoide those sinnes, which prouoke the heauy wrath of the king of kings, whose voice is like the dreadfull thunder, and whose wrath causeth death eternall of soule and body? If we are loth to displease mortall men, from whom we receiue worldly benefits, then how much more the euerliuing God, in whom we liue, moue, and haue our
Act. 17.28. being; and from whom we expect all our good, both here in this life, and the life to come? and if we feare to offend them who haue onely power to kill the body, and can goe no further, then how should we tremble and quake to com-
Matth. 10.28 mit these sinnes of vncleannesse, whereby hee is wrathfully incensed, who is able to destroy both body and soule in the fire of hell?

5. *Sect. 2.* *God punisheth fornication with impenitencie and hardnesse of heart.* Secondly, the Lord vsually punisheth these sinnes of vncleannesse with blindnes of mind, hardnes of heart, carnall security, & final impenitency, whereby it commeth to passe, that fornicators are hardly reclaimed from this vice, but being giuen vp to their owne vile lusts and affections, and vnto a reprobate mind, they continue in these sinnes not only in their youth, but also in old age, and euen when their bodies
Rom. 1.26.28. are impotent and disabled, their minds are still vncleane, & their tongues are exercised in ribauld and filthy speeches; so hard a thing it is to get out of the bondage of these fleshly lusts when once we are inchained with the. To this purpose the Wise man saith, that *the harlots house tendeth to death, & her paths vnto the dead. All they that goe vnto her returne not againe, neither take they hold of the waies of life.* Prou. 2. 18. 19. And of this there may be rendred diuers causes: as first, be-

cause

cause these sins of vncleanesse do bring vpon him who is defiled with them such a blockish stupidity & senseleſſe sottishnesse, that he neuer thinketh of the foulenesse of his sin, nor of the manifold mischiefes which doe accompany it; neither yet is capable of any admonition or instruction frō others, whereby he might be reclaimed; for when he is once bewitched with the Syren tunes of these inticing harlots, and hath receiued these poysonous potions of beastly pleasures, he presently loseth the vse of his reason and vnderstanding. and though he retaineth still his outward shape, yet in his heart, affections, and inward faculties, he is transformed into a brutish, or rather blockish creature, so that a man may as well with perswasion moue a senseleſſe stocke, or with reason dissuade a dog from following his salt bitches, as he can by any waight of argument withdraw this walking blocke, and this talking beast from accompanying his wicked strumpets; for either the hideous noise of his tumultuous lusts do make him deafe to all admonitiō, or these poysonous cups of filthy pleasure do intoxicate his minde that hee vnderstandeth not what hee heareth, or finally the force of lust so violently transporteth his affections, and the harlots chaines of alluring inticements do so surely in thrall him, that if he heareth and vnderstandeth profitable admonitions & instructions, yet he regardeth them not, but cannot, or will not, or therefore cannot because he will not, leaue his sin, to which as a voluntary slaue he is subiected.

Prou 2.18.19

The causes why fornication is accompanied with impenitencie.

1. Because whoredome maketh men sottish.

A second cause of their impenitency is, because their sin is committed in secret, hauing no other witnesse of their fact but God, their owne conscience, & Satan who hath drawne them to this sinne. For as *Iob* saith; *The eie of the adulterer waiteth for the twilight, and saith, none eie shall see me, and disguiseth his face:* Iob 24.15. and hauing committed wickednesse, *he wipeth his mouth and saith, I haue not committed iniquity:* as it is, Pro. 30.20. Whereof it commeth to passe, that they securely goe forward in their sinne, because they want the ordinary meanes which should bring them to amendment; for when as men know not their wickednesse, they cannot admonish or reproue thē for it, nor cure the wounds

5. Sect. 3. The second cause of the fornicators impenitencie; because his sin is committed in secret.

Prou 30.20.

which were neuer discouered, till they fester & rot in their corruptions; they are exempted from shame, the vsuall companion of sin, and cause of sorrow, which oftentimes bringeth that repentance which is neuer to be repented of. They are also hereby priuiledged from punishments inflicted by humane lawes, which are the cords of men that draw sinners vnto God, & such admonishers as will make the senses conceiue them, when the vnderstãding is besotted. But let such men know, that their secret acting of these works of darkenesse will little auaile them; for what will it profit these offenders that other men are ignorant of their faults, when as they are known vnto their own consciences, who wil beare witnesse against them, vnto God their Iudge, who will condemne them, and vnto Satan their accuser and executioner, who will torment them? What will it aduantage them to shun the shame of men, when as, at the great day of the Lord their filthines being discouered, they shall be disgraced before God & the blessed Saints and Angels? What will it benefit them to haue escaped humane punishments, which might haue reformed them, and brought them to repentance, when as they shall eternally be tormented in hell fire without hope of deliuerance?

Ps. 139. 11 12.
Prou. 5. 20.

§. *Sect. 4. The third cause of the fornicators impenitencie, is the sweetnesse of the sinne to his carnall appetites.*

The last cause of this impenitency is the sweetnes of the sinne vnto a carnall appetite, and the great delight which worldly men take in perpetrating this wickednesse, which wil hardly suffer them to be weaned from it, either with the bitternes of present euils, or with the apprehension of future punishments. For such neere correspondence and intimate friendship there is betweene the flesh, & these fleshly lusts, that the carnall man is ready to venture through fire and water, and to hazard health and wealth, life and lim, for the satisfying of his filthy pleasure, neither will hee easily lose that which he hath so dearely bought, but will rather indure all extremities, then hee will part with his sin which is more deare and sweet vnto him then life it selfe. By all which it may plainely appeare, that these sinnes of vncleannesse are most pernicious vnto our bodies & soules, in that they continue vs in impenitency which is the certaine forerunner of

eternall

eternall damnation; for howsoeuer the mercies of God are most large and infinite, yet are they neuer inlarged to those who continue in their sinnes; though the bloud of Christ be of an inestimable value, yet it neuer procureth pardon for those who are still in loue with their wickednesse; and howsoeuer the promises of the Gospel are most generall and indefinite, yet are they alwaies limited and restrained with the condition of true repentance,

§. *Sect.* 5. *The fornicator is continually tormented with vexation and cause of griefe.*

Lastly, howsoeuer the fornicator is seldome troubled with any true sorrow for his sinne; yet doth he neuer want vexation and griefe in respect of the punishment which doth accompany it. Before he committeth his sinne, he is set vpon the racke of his own inordinate lusts, which violently draw him to a resolution of perpetrating his filthinesse; after he is resolued, he is tormented with a multitude of vnruly passions and affections, which drawing contrary waies, diuersly distract him, and euen pull him asunder. One while he is vexed with vncertaine hopes, & another while with doubtfull feares; sometimes he is tormented with care how he may compasse his desires, and sometimes with ielousies & suspitions of manifold mischiefes which may accompany the fruition of his carnall ioyes. Now he doubteth of his harlots loue, and wisheth a cleere passage in his suit, and soone after he feareth his wish, in respect of the shame or punishment which may follow the atchieuing of his desires, if by any meanes his filthy fact be discouered & reuealed. Neither is he in better case after his lusts are satisfied, but rather as his sinne which was but onely resolued on, is now aggrauated by the execution and fact, so also are his punishments in his soule and conscience intended and increased. For now the smoke which did arise from the flame of his lusts and darkened the eye of his vnderstanding beeing somewhat vanished, vpon the quenching of this fire, he beginneth more cleerely to discerne the foulenesse of his fact, and his owne sottish folly, who for the inioying of a short and beastly pleasure, hath robbed his conscience of peace, and his heart of ioy, and cast himselfe into an inextricable labyrinth of manifold mischiefes; now his guilty conscience maketh him

to be in continuall feare leſt his fact beeing diſcouered, his name ſhould be expoſed to infamy and reproch, and his perſon to the danger of the law; and this maketh him ſuſpitious of his friends, and fearefull of his enemies, if there be but the leaſt ielouſie of any meanes, whereby his works of darkneſſe may be brought to light. And this *Iob* notably deſcribeth, Chap. 24. 16. *The whoremongers dig through houſes in the darke, which they marked for themſelues in the day, they know not the light* 17 *But the morning is vnto them as the ſhadow of death: If one know them, they are in the terrors of the ſhadow of death.* Yea though they haue ſo ſecretly acted their wickednes, that they are in this reſpect ſecure, being aſſured that they ſhall neuer be diſcouered, yet if they bee not men of ſeared conſciences, they are continually haunted with terrors and troubles of mind, as it were with helliſh furies, when as beeing guilty of theſe foule ſins, they conſider that their Iudge is alſo a witneſſe of their hidden actions, & that one day they ſhall be called to a reckoning, when as they can haue but little hope that it will goe well with them, ſeeing the ſentence of eternall death and condemnation is already paſſed vpon them in his word, which is his infallible truth, that admitteth of no change or alteration. Who therefore would for a brutiſh and momentany delight pierce his conſcience with ſuch deepe wounds which are ſo long in healing, and bring ſuch continuall griefe and bitter torments before they can be cured? Who would at ſuch high rates (as the loſſe of Gods fauour, and the peace of their owne conſcience) buy either (at the beſt) continuall cauſe of repentance, or otherwiſe the reſtleſſe feares, and torturing terrors of a guilty ſoule, euen to the end of life, eſpecially conſidering, that theſe preſent terrors of conſcience, are but the beginnings of the eternall helliſh torments?

Iob 14.16.

1. Cor. 6.9.10. Apoc. 21.8.

CHAP.

CHAP. XII.

Of the publike punishments which the Lord inflicteth vpon the Common-wealth for the sinne of whoredome.

AND these are the punishments which for the sin of whoredome are inflicted vpon priuate persons. Besides which the Lord imposeth many heauy iudgements vpon the publike state, and vpon the whole Common-wealth: for where whoredome aboundeth, there the whole land mourneth, and being spoiled of her fruits, wherewith shee should nourish her inhabitants, she sitteth sorrowfull hanging down the head, like a miserable mother, who being importuned for food by her starued childrē, hath not any thing to giue them to satisfie their hunger, & preserue them from famishing. Sometimes the Country is so grieuously sicke through the noysome humors and burthenous corruptions of vncleanneſſe, that it hath no other meanes to ease it selfe, but by vomiting out all the inhabitants, as appeareth in the example of the Cananites, Leuit. 18.25.28. sometimes when men neglect the punishment of these sinnes of vncleanneſſe, their cry ascendeth vp into heauen importuning the Lord to take extraordinary vengeance, when ordinary iustice is not executed; as we may see in the example of Sodom and Gomorrah, which were destroied with fire and brimstone that came down from heauen. And sometime the heat of this filthy lust so inflameth the iust wrath of God, that nothing wil appease and quench it, but a large streame of the offenders bloud; as appeareth in the example of the Israelites, who for their spirituall and carnall whoredome with the Moabites were destroied to the number of 24000. at one time; as appeareth Numb 25.9. And in the Beniamites who were almost all put to the sword for committing and defending these sinnes of vncleanneſſe. And also in the Sichemites, who for the filthineſſe of their Lords sonne, in deflouring

§. Sect. 1. That the common-wealth is diuersly punished for the sin of whoredome.

Ier. 23.10.

Leui. 18.25.28

Gen. 19.

Num. 25.9.

Iudg. 20.

Gen. 34. *Dinah, Iacobs* daughter were vtterly destroyed. The which as it was a bloudy sinne in *Iacobs* sonnes, so no doubt it was a fearefull iudgement of God vpon that city, the which he hath left as an example vnto after ages, to shew how odious and abominable the sins of whordome and vncleanesse are in his sight.

5. *Sect.* 2. *That loue to our country should make priuate men abhor, and Magistrates punish, this sin of whoredom*

The consideration whereof should both restraine priuate men from defiling themselues with the carnall filthinesse of their vncleane lusts, seeing thereby they not only bring so manifold mischiefes vpon their owne heads, but also make their deare country which hath giuen vnto them their first breath, and continual maintenance, education, and defence, liable vnto Gods fearefull plagues, which they should more tender and preciously esteeme, then either goods, lands, or life it selfe. As also it ought to moue Magistrates, who are appointed by God as his deputies on earth, that in zeale for Gods glory, & loue to their country, they both make wholsome lawes, for the punishing & suppressing of these vices, and also see them duely executed, by inflicting iust and deserued punishments vpon the offenders; for where sinne is punished with ordinary punishments, there the Lord seldome inflicteth his extraordinary plagues; neither doth our Soueraigne Lord and supreme Iudge, take the execution of iustice into his owne hands, but when it is neglected by his inferiour and earthly officers. Whereas contrariwise when Magistrates sleepe and winkce at enormious crimes, then the Lord especially watcheth and beholdeth them, when as their sword of iustice most rusteth in the scabberd, then is the Lord most ready to draw out the terrible sword of his fierce vengeance, whereby he destroyeth both the wicked people and the negligent Magistrates.

CHAP. XIII.

Of the eternall punishments which God inflicteth vpon fornicators.

AND these are the temporall punishments which the Lord inflicteth both vpon priuate persons, and whole Common-wealthes, for this sin of whoredome; the which although they are many and grieuous, yet are they nothing in comparison of those eternall punishments which he hath prepared for those who are guilty of this crime in the life to come For first, whereas our chiefe happinesse shal then principally consist in the fruition of God, because he is infinite in all goodnesse and perfection, and in an vnspeakeable and vnmeasurable degree, comprehendeth in himselfe alone al that vertue, excellency, delight, comfort, and whatsoeuer good thing may be desired, either for the inflaming of our loue, or the perfecting of our ioy; with which if we compare all the goodnesse and excellency of the creatures which either haue beene, are, or shall be, they are altogether incomparably lesse, then the least drop in respect of the maine Ocean, and then the smallest graine of sand in comparison of the whole globe of the earth: this sin of whoredoe doth excsude vs for euer out of his presence in which is fulnes of ioy, & casteth vs into an euerlasting banishment out of his heauenly kingdome. So the Apostle telleth vs: *That neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, &c. shall inherit the kingdome of God.* And that *all inchanters, whoremongers, murtherers*, and such outragious smiters, shall be shut out of the gates of the new Ierusalem. If therefore banishment out of our earthly Country be accounted such a heauy punishment, that euery one carefully auoydeth such faults as may deserue it, the which in truth in comparison, is but a temporary changing of the place of our exile, the whole world being but a place of banishment from our heauenly country; how much more carefully should we auoid these

§. *Sect.* 1.

1. *God depriueth them for this sin, of the ioies of heauen*

1. Cor. 6. 9.

Apoc. 22. 15.

theſe ſins of vncleanneſſe, which will cauſe vs to be eternally baniſhed out of our heauenly country, which containeth in it ſuch ioyes, that in reſpect thereof the moſt pleaſant princely palace on earth, is but an irkſome priſon and moſt vncomfortable dungeon, & the greateſt worldly ioies that can be thought on, but like tedious griefes and bitter torments? If it be ſuch a grieuous puniſhment to be exiled out of our natiue ſoile into a forraine country, where perhaps wee ſhall haue not much leſſe ioy and comfort, nor much more cauſe of griefe and ſorrow, and where we ſhall ſpend (when it is at the longeſt) a momentary, and (when it is at beſt) a wretched and miſerable life, and afterwards haue as ready and ſhort a paſſage into our heauenly country, where all ioy and happineſſe attend vs, as if wee ſtill remained at our natiue home: then how much more grieuous is it, to be baniſhed out of our new Ieruſalem, where there is all comfort without mixture of diſcontent, and all bleſſedneſſe without the leaſt griefe or miſery, and that not for a momentany life, but for euer and euer?

§. *Sect.* 2. *Fornicators ſhall be caſt into hell fire.*

And yet this is but the one halfe of their miſery which they ſhall then indure. For well were it with them, if they might become like the beaſts which periſh, and that hauing lead a brutiſh life, they might alſo die a beaſtly death, feeling neither weale nor woe after their departure; but their condition ſhall be much more miſerable; for as they ſhall loſe the comfort of Gods preſence, ſo they ſhall finde the horror of the curſed fellowſhip with the diuels and damned ſpirits: as they ſhall bee diſpoſſeſſed and deprriued of the ioies of heauen, and of all that bleſſedneſſe which is prepared for the Saints, who haue kept their veſſels in purity & holineſſe; ſo ſhal they haue their portion in the helliſh torments, in vtter darkneſſe prepared for the diuell and his angels. For among many other wicked ſinners, whoremongers ſhall haue their portion in the lake which burneth with fire and brimſtone, which is the ſecond death, as the holy Ghoſt telleth vs, Apo. 21. 8. And therefore as one nayle driueth out another, ſo ſhould the remembrance of the fire of hell extinguiſh the flames of luſts kindled in mens hearts; & the conſideration

Apoc. 21. 8.

of

of these intollerable and euerlasting torments, should restraine men from those short, vaine and sensuall pleasures, which are the causes and forerunners of them. For as *Augustine* saith: *Citò præterit quod delectat, & permanet sine fine quod cruciat*: The pleasure of lust which for the time delighteth, doth soone vanish, but the paines of hell into which they plunge vs, doe continue for euermore.

August. de honest. mulier. Cap. 3. Tom. 9.

CHAP. XIIII.

The obiection of fornicators answered, who excuse their sin vnder the pretence of marriage.

AND thus haue I shewed the manifold and grieuous punishments, which the Lord inflicteth vpon whoremongers and vncleane persons, both in this life and the life to come. Now in the last place it remaineth that I answer briefly an obiection or excuse, which is commonly made by fornicators of the better sort, whereby they think themselues acquitted from the guilt of sin, and priuiledged from all danger of punishment; namely, that they are purposed before they commit this folly, to marry the party whō they haue defiled, and so to make amends for the fault committed. To which I answer, that howsoeuer this is the best course which they cā take after they haue fallē into this sin, if it be ioyned with serious and sound repentance; yet it is no argument to incourage any to commit this wickednesse vnder this colour and pretence. For howsoeuer they be resolued to marry the party, yet in the meane while they grieuously sinne against God, themselues, the party defiled, and the fruite of their owne body. They sinne against God not only by committing fornication, but also by making whoredome their passage and entrance into his holy ordinance of mariage, and so hauing offered their first fruits and the prime of their strength vnto Satan, and their owne filthy lusts, they reserue for God the remainder, and as it were their leauings.

They abuse themselues by imagining that they can by mariage satisfie for their sinne, and so securely passe it ouer without repentance; whereas in truth there is no other meanes to wash their defiled bodies and soules from the pollution of their sin, but the precious bloud of the immaculate Lambe Iesus Christ. They deprive themselues of all assurance and comfort of Gods blessing vpon their mariage into which they make such a wicked entrance; for how can they hope for a good proceeding, where the beginning is so wicked and vnlawfull? how can they expect that God will build that house whose very foundation is laid in sinne? that hee will make them a happy couple who were first ioyned in fornication? or cause her to become a vertuous wife vnto him, who hath already abused her as his strumpet? Againe, what greater injury can hee offer vnto her whom he pretendeth chiefly to loue, seeing he exposeth her to the danger of perpetuall infamy and reproch? For who hath assured him that he shall liue to solemnize the promised mariage, especially seeing the Lord might in his iustice presently inflict death of body and soule for his sinne? and if hee doe not, what doth he but die a fornicator, and leaue her to liue a reputed harlot, by her owne desert and others estimation? But though it should be granted that he had procured from heauen a lease of his life, yet what wrong in the meane time doth he offer her to whom he pretendeth mariage, seeing he maketh her his harlot before he maketh her his wife? and spoiling her of her honestly and virginity, maketh her fit to enter into the stewes, before he admitteth her into the honourable bed of mariage? What injury is this to blemish her good name which he should most honour? For howsoeuer hee hath by mariage cured the wound which he hath made in her reputation, so as it is not mortall to her credit, yet there euer remaineth as it were a running issue of rumour, and infamy, or at least a foule scarre (if euer it come to light) in others estimation, or (if it remaine secret) in their owne consciences, which will euer after make them more iealous the one of the other. Finally, he sinneth against the fruite of his owne body,

in that he begetteth it of the seed of fornication, imbasing it in his conception, and marking it with the staine of his sinne, before it enioyeth the light of the Sunne.

CHAP. XIIII.

Of the sinne of Adultery, and the hainousnesse thereof.

AND thus haue I intreated of the sin of fornication, which is that sin of vncleannesse that is committed between single or vnmarried persons, and haue shewed the hainousnesse of it, and the grieuousnesse of the punishment which doth accompanie it. In the next place I am to speake of the sinne of adulterie, which is that vncleannesse that is committed by those that are either married or betrothed; for the law of God as deepely condemneth, and as seuerely punisheth the latter as the former, as appeareth, Deut. 22 22. 24. In which argument I will obserue the same order which I did in the former, shewing first what it is, and the kinds thereof, the hainousnesse of the sinne, and the grieuousnesse of the punishment. Adultery is the defiling of anothers bed with the act of vncleannesse; as the name it selfe also signifieth; For it is called, *Adulterium, quasi ad alterius thorum accessio*. The which sinne is of two kinds: for either it is single, or double adultery. Single adultery is that vncleannesse which is committed, either betweene a married man, and a single woman, or a married woman with a single man. Double, when as both the parties are married, who defile themselues one with another.

§. *Sect.* 1. *Of Adultery, and the kinds thereof.*

Deut. 22. 22. 24.

Concerning the hainousnesse of which sinnes I shall not need to say much; for if the sinne of simple fornication and whoredome bee so wicked and damnable, as before I haue shewed, then must it necessarily follow that the sinne of adultery (which is a sinne of the same kinde, but in a much higher degree of wickednesse) is a notorious crime and an horrible abomination, as the Scriptures also call it,

§. *Sect.* 2. *That adultery is an hainous sinne.*

Leuit. 18. 20. 29. Ier. 7. 9. 10. Ezech. 22. 11.

which continually calles and cries at the throne of Gods iuſtice for fearefull vengeance vpon the offenders. And therefore leauing that which hath bin ſaid, concerning the greatneſſe of the ſinne of fornication, and the grieuouſneſſe of the puniſhment to be applied to this ſinne of adultery, but with a great ouermeaſure, in as much as it farre exceedeth in a higher degree of wickedneſſe; I will content my ſelfe briefly to adde that which ſeemeth to bee more peculiar to this crime, both in reſpect of the ſinne, and the puniſhment due vnto it.

Sect. 3. That the adulterer ſinneth againſt God, by violating his holy ordinance.

First then, the adulterer ſinneth in a peculiar manner againſt God, in that he doth in the higheſt degree violate his owne ordinance of marriage, which is moſt ancient, as being inſtituted of God in Paradiſe; moſt honourable, as challenging the Lord for the firſt author and ſolemnizer therof; and moſt holy and pure, as being inſtituted and ordained in the ſtate of innocency, and ſince the fall, appointed as the ordinary meanes to preſerue our bodies and ſoules in puritie and chaſtity, vnſpotted and vndefiled. For whereas the Lord hath ordained, that by marriage there ſhould be ſuch a nere communiõ between the parties conioyned, that they ſhould be no more two but one fleſh, in regard wherof a man ought to forſake father and mother, that he may cleaue to his wife; louing and cheriſhing her as beeing a part of himſelfe; and that to theſe ends, that they may bee preſerued from whoredome and all manner of vnlawfull luſts, procreate an holy ſeed, and be mutuall comforts one to another; the fornicator doth vtterly violate this holy ordinance; for he diſioyneth thoſe whom God hath conioyned, & breaketh the bond of holy marriage by ioyning himſelfe with an harlot, and becomming one fleſh with her, hee forſaketh his deere ſpouſe, for whoſe ſake he ſhould forſake father and mother, and adhereth to a filthy ſtrumpet; he loatheth his wife, and loueth his whore; he defileth his body and ſoule, created according to Gods image in holineſſe and purity, with whoredome and vncleanneſſe; he begetteth an vnholy ſeed and baſterdly brood, and becommeth vnto his wife, of a chiefe comforter, a moſt grieuous tormentor, filling her heart with griefe

griefe and iealousie, and her face with shame, when she seeth her selfe reiected, and set at naught.

Secondly, the adulterer sinneth against God, by breaking the couenant of the Lord, which was made at the solemnizing of their mariage. For then they do not only make a mutual contract one with another, that they will faithfully obserue marriage fidelity and loue betweene themselues; but also they make a couenant with God in his presence, and in the face of his holy assembly, that they will performe this vow and promise between them made: and therefore when they violate this holy contract, they doe not only treacherously breake their promise made one to another, but also their couenant made with God: As appeareth plainly, Prou. 2. 17. whereas he saith, that the adulteresse who *forsaketh the guide of her youth, doth therein forget the couenant of her God.* Whereby they offer great iniury vnto the Lord; seeing when a couenant is violated, the wrong redoundeth not only to him whom it directly concerneth, but also vnto him, in whose name the couenant is made and concluded.

§. *Sect.* 4. 2. *He offendeth God by breaking his couenant of marriage.*

Pro. 2. 17.

Chap. XV.

That the adulterer sinneth grieuously against his neighbour.

And as they sin hainously against God, so also against their neighbour; and first against the party whose yokefellow they defile; for they brand his name with ignominy and reproch, because in regard of that nere vnion which is betweene married persons, the disgrace and discredit which of right belongeth to the wife, redoundeth also vnto her husband, who is as it were the better part of her selfe. Of which wee haue common experience in our owne country by those disgracefull nick-names which are vsually, though vnworthily, giuen to the innocent party.

§. *Sect.* 1. 1. *He sinneth against him whose wife hee defileth:* 1. *By disgracing him.*

So also they commit against their neighbour the most diuelliſh deceit and notorious theft that can be imagined; for

§. *Sect.* 2. 2. *He committeth against him diuelish deceit, and notorious theft.*

they, like Satan himselfe, sow in his choisest ground such cursed weeds, that they are ashamed to reape, or owne in the time of harvest; and graft into his best valued stocke wilde and wicked imps, which he carefully nourisheth as though they were his owne handy-worke, vntill their wicked and vnnaturall fruits discouer them to be none of his. They cuckow-like lay their filthy egge in anothers nest, making him to loue, cherish, and nourish it, as if it were his owne issue, till being growne to some bignesse, it vnnaturally seeketh to destroy the nurse, and vtterly ruinateth his whole posterity. In a word, they theeuishly thrust their owne bastardly brood into another mans possessions, causing him to receiue the portion of a child from him, who is not his father, and to share the inheritance among them who are not his brethrē. And that which is worst of al, through this deceit they make the innocent party to carke and care, to spend his sweate, and to spare from his owne backe and belly, that in the end he may bestow the fruite of his labours, to maintaine and prouide for such an one, as is not only a stranger, but the issue of his mortall enemy, who aboue all men liuing hath most disgraced and abused him. And yet this is not the worst kind of theft which the adulterer vseth; for he not only spoileth his neighbor of his common and ordinary goods, the which losse hee might recompence with a proportionable satisfaction; but hee also robbeth him of his chiefe treasure, and most esteemed iewel, the heart, loue and affection of his wife, the which wrong hee can neuer recompence though hee should bestow vpon him his whole estate, nor mitigate his raging iealousie, breathing nothing but reuenge, if euer hee come to the knowledge thereof, though he should inrich him with his gifts. *For* (as the Wise man saith) *iealousie is the rage of a man, therefore hee will not spare in the day of vengeance. He cannot endure the sight of any ransome, neither will he be appeased though thou augment the gifts.* Prou. 6. 34. 35.

Iudg. 9.

Prou. 6. 34. 35.

§. *Sect.* 3. *The adulterer oftentimes plaieth the murtherer.*

Finally, as the adulterer plaieth the theefe against his neighbour, in robbing him of his goods; so oftentimes he plaieth the tragicall part of a bloody murtherer, in spoyling him of his life: for being inwardly tormented with the ra-

ging

ging flames of lust, at first he is thereby vrged to thrust in as an vniust sharer in another mans right; but being intruded hee doth not so content himselfe, but scorning to haue any copartner or corriuall in his loue, hee laboureth to haue the intire interest, and to become the sole owner of his delights. And because the husband of his harlot standeth in his way and crosseth his desires, hee seeketh by all meanes to bring him to destruction, both by open violence, if the law do not restraine him, and by secret trechery. As we may see in the example of *Dauid*, who, that he might enioy his loue, and hide his shame, murthered *Vriah* his faithfull seruant. 2. Sam. 11.

Secondly, the adulterer or adulteresse sinne grieuously against their owne yoke-fellow, either wife, or husband; for first they breake the couenant of mariage made betweene them in the presence of God, and in the sight of his congregation: for whereas they haue obliged themselues one to the other, that they will obserue and keepe mariage fidelity, and reserue their bodies chast and vndefiled for one anothers peculiar vse; they trecherously violate this their promise, and defile their bodies with strange lusts, making them to become more fit guests for a filthy brothell, then for the honourable bed of mariage. Whereas they mutually promised mariage loue, which farre surpasseth the loue of parents towards their children, both in excellency and in propriety, they fixe their loue vpon strangers, and loath their yoke-fellowes, as if they were their mortall enemies. Neither is it possible that the adulterous wife should loue her husband, when she is besotted with the loue of her filthy copes-mate, nor for an adulterer to loue his wife, when he is intangled in the harlots snares, and carried away with her bewitching allurements. And this is that breach of couenant which the Lord laieth to the Israelites charge as a grieuous sinne: Mal. 2. 14. *The Lord hath beene witnesse betweene thee, and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy couenant.* Mal. 1. 14.

§. *Sect.* 4. *2. The adulterer sinneth grieuously against his owne yoke-fellow.*

Secondly, whereas by mariage there is also a communion of their goods and persons, by vertue whereof they haue iust interest

§. *Sect.* 5. *Adulterers rob their yoke-fellow of their goods.*

interest and propriety both in their states and bodies, the adulterers doe robbe their yoke-fellow of their right; for first the adulterous husband spendeth his substance in maintaining his harlot, and in nourishing and bringing vp his adulterous brood; whereby hee impouerisheth his wife, and bringeth her vnto want and misery, either because of the insufficiency of his estate to maintaine both his harlot, and his owne charge; or through the hardnesse of his heart, and want of loue to his own spouse, for it is the vsuall fruite of whoredome and adultery, to make a man prodigall abroad, and niggardly at home, bountifull to his harlot, and all that belong vnto her, and miserably neere, and sordidous to his wife, and his lawfull begotten children. So also the adulterous wife robbeth her husband, not onely by catching and purloining all she may from him, to bestow vpon her louers; but also in bringing into his family an aduletrous issue, who deuoure the fruite of his labours, and confusedly diuide his substance and patrimony amongst his owne children. In which respect the adultery of the wife is more pernicious then of the husband, because it is accompanied with more abominable deceit, no man being able, who hath an harlot to his wife, to know his owne children, from the children of a stranger, whereby hee is compelled to nourish his enemies, for feare of destroying his chiefest friends; and to giue inheritance to the children of fornication, lest otherwise through his ignorance he may perchance disinherit the lawfull fruite of his owne body.

§. *Sect. 6.*

Adulterers rob their yoke fellow of their heart and affection.

1. Cor. 7. 4.

Lastly, the adulterer or adultersse rob their wife or husband of their most valued right, namely, their heart, affectiō, and the vse of their body, of which there is by vertue of mariage a communion in respect of one another, and a peculiar and incommunicable propriety, in respect of all other persons in the world. So the Apostle saith, 1. Cor. 7. 4. *The wife hath not the power of her owne bodie, but the husband: & likewise the husband hath not the power of his owne bodie, but the wife.* And therefore in adulterie there is also included the grossest, and most pernicious kinde of theft, seeing married

persons

perſons liuing in this ſinne are not only theeues of goods, but man-ſtealers and theeues of the body and perſon; which is of much greater value.

Thirdly and laſtly, the adulterer in a peculiar manner ſinneth againſt his owne family, both by vtter neglecting of it, all his thoughts, endeuours, and imployments, being wholly taken vp by his harlot; ſo as he hath neither leiſure nor pleaſure, either to ſpend his time in the honeſt workes of his calling, whereby he may maintaine his charge, or with any wiſe prouidence diſpoſe of that which he already hath; whereby he runneth into wilfull beggery, not caring which end goeth forward, and maketh all his family to partake of the fruit of his ſinne, and feele the like want and miſery. And alſo by bringing Gods iudgements and heauy puniſhments vpon the whole houſe, for his ſinne, whereby it is deſtroyed and brought to nought. For this ſinne of whoredome is *a fire that ſhal deuoure vnto deſtruction, and which ſhall roote out all the adulterers increaſe*, as *Iob* ſpeaketh, chap. 31.14. §. *Sect.* 7. *The adulterer ſinneth againſt his owne family.* Iob 31.14.

But as the adulterer ſinneth againſt others, ſo moſt grieuouſly againſt himſelfe, in that he not only defileth his body and ſoule with this abominable filthineſſe, but alſo woundeth his conſcience with a ſinne, which as it is in it ſelfe very hainous, ſo likewiſe of all other ſinnes moſt vnexcuſable; ſeeing the Lord hath not only prouided a remedy againſt this ſin, but alſo hath in mercy granted vnto him the vſe and fruition of it, namely, lawfull mariage. For why ſhould he ſteale of his neighbour that hath plenty of water in his owne ceſterne? as the Wiſe man ſpeaketh. Why ſhould he delight himſelfe in vnlawfull luſts with a ſtranger, vnto whom God hath giuen a wife in whom he may reioyce, as being neere vnto him, euen as a part of himſelfe; and who may be vnto him (if the fault be not his owne either in his choice, or vſe) *as the louing Hinde & pleaſant Roe; whoſe breaſts may ſatisfie him at all times, and in whoſe loue he may delight continually.* Whereby it appeareth, that the adulterer is a wilfull theefe, who ſtealeth not vpon neceſſity, but through curious wantonneſſe, like a rich miſer who hauing plenty of gold at his own command, ſteales from his neighbour braſſe or copper. §. *Sect.* 8. *That adulterers ſinne moſt grieuouſly againſt themſelues.* Prou. 5.15.19. Prou. 5.19.

And this is that argument which the holy Ghost vseth to aggrauate the sinne of adultery, farre aboue the sinne of theft: *Men* (saith he) *doe not despise a theefe when he stealeth to satisfie his soule, because he is hungry, &c. But hee that committeth adultery with a woman hee is destitute of vnderstanding:* Prou 6.30.31 *he that doth it, destroieth his owne soule.* Prou. 6.30.32.

Chap. XVI.

Of the punishment of Adultery.

§. *Sect.* 1. *That by the law of God adultery was punished with death.*

And thus haue I shewed that adultery is a grieuous sinne. The consideration whereof should bee an effectuall argument to restraine all men from falling into it; for if euery ordinary sinne deserueth Gods anger and eternall condemnation, then what fierce wrath and deepe condemnation is due vnto them, who make no conscience of committing these sinnes, which are so capitall and hainous? But because many secure worldlings make light account of the heauiest burthen of sinne, and care little for prouoking Gods wrath, so they may securely enioy their carnal pleasures; therefore in the next place I will also shew how fearefully this sinne is punished, and that both in this life, and the life to come. In this life the punishment of adultery is either ordinary, or extraordinary. The ordinarie punishment which by the law of God is to bee inflicted vpon adulterers, is death it selfe, as appeareth, Leuit. 20.10. *The* Leuit. 20.10. *man that committeth adultery with another mans wife, because he hath committed adultery with his neighbors wife, the* Deut. 22.22. *adulterer and adulteresse shal die the death.* So Deut. 22.22. *If a man be found lying with a womã married to a man, then they shal die euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.* The which law was executed with the greatest seuerity among the people of God by his owne expresse appointment; for whereas other crimes were not punished with death, vnlesse the party were conuicted by the direct testimony of two witnesses at the least, the Lord permitted the iealous husband to make

make a speciall triall of his wiues chastity and honesty; and gaue vnto him an extraordinary, and most admirable meanes for the conuincing her (if she were guilty) of her sinne when no witnesses could bee produced; namely, that shee should drinke of the cursed water, which should not hurt her being innocent, but rather should make her fruitfull; but if shee were guilty, then vpon the drinking thereof, her bellie should swell, and her thigh rot, and so the woman should be accursed among her people. Num. 5.14.15.27.28. So that rather then the Lord would haue this hainous sinne of adultery goe vnpunished, he would himselfe after this wonderfull manner discouer and punish it. Numb 5. 14.27.

Now this punishment of adultery by death, seemeth to be not a meere iudiciall law, which was proper and peculiar to the common-wealth of Israel, but a law of common equity, which bindeth and holdeth in subiection all nations vnto it. First, because long before the iudiciall law was giuen, the same punishment was inflicted vpon adulterers, as appeareth by *Iuda* his sentence against his daughter in law *Thamar*, namely, that because being espoused to his sonne, shee had plaied the harlot, she should be burnt to death. So when *Abimilech* being a king had no superiour to execute this law vpon him, the Lord himselfe threatneth death against him if he abused *Sara Abrahams* wife. The same punishment also *Abimilech* threatneth against any of his people without exception that should touch *Isaacs* wife. Secondly, because the Heathens themselues who had not *Moses* law, by the light of nature inflicted the punishment of death vpon adulterers, whereby it appeareth, that it is not iudiciall, but morall and perpetuall, seeing it was common to the Iewes and Gentiles. So *Nebuchadnezzar* caused those two adulterous Prophets, *Zedechias* and *Achab*, to bee burnt with fire, as the Prophet foretelleth, Ier. 29.22 23. So *Saletus* Prince of Crotone a citie of Greece, enacted a law, that adulterers should bee burnt to death. By *Draco* his law likewise the same punishment was inflicted vpon the like offenders. In like manner this sin was capital among the Arabians, as *Eusebius* recordeth. And so also among the Gothes, as *Procopius* writeth. Finallie, among

§. *Sect.* 2. *That the punishment of adultery by death, is a law of common equitie.*

Gen. 38.24.

Gen. 20.3 7.

Gen. 26.11.

Ier. 29.22.23. *Lucianus. Strab. geograph lib. 16. Euseb. de præparat. Euangel. lib. 6. cap. 8. Alex. ab Alex. lib. 4. cap. 1. Li. 1. bel. Goth.*

mong the Romans adultery was punished with death, both by the twelue tables, and by their law called *lex Iulia*, which was made by *Augustus Cæsar*.

Other nations which did not inflict death vpon the adulterers, punished them with tortures, as bitter as death. The Egyptians decreed that the nose of the adultereſſe should be cut off, and that the adulterer should be beaten with a 1000. stripes, almost vnto death. *Zaleucus* King of the Locrenses made a law that the adulterer should lose both his eies: which law when his owne sonne transgressed, notwithstanding, that the people being inclined to pity, would haue had his fault remitted, he would not condescend, but caused one of his owne, and one of his sonnes eies to be pulled out. Among the Germans, as *Cornelius Tacitus* recordeth, the adultereſſe being stripped naked before her kindred & frieds, had first her haire cut off, and afterwards was beaten with cudgels through the towne by her husband.

Diodor. Sic. lib. 1. cap. 6.

Aelian. in varia hist. lib. 13.

§. *Sect. 3. An obiection answered.*

By all which it appeareth, that euen by the light of nature, adultery in all ages hath been condemned and punished as a capitall crime, and consequently that this punishment among the Iewes was not merely iudiciall, but morall and of common equity. Neither is that obiection of any force, that our Sauiour Christ refused to condemne the woman taken in adultery, seeing hee came into the world not to execute the office of an earthly Iudge, but of a Mediatour who should from God procure the pardon of our sinnes; he came not to condemne, but to saue, and to giue his life a ransome for many; Againe, whereas our Sauiour asketh the woman if any man had condemned her according to the law in that case prouided, it seemeth thereby that if the sentence of death had beene lawfully passed against her, he would not haue repealed it; for hee came not to violate the law, but to fulfill it.

§. *Sect. 4. That Magistrates ought to punish this sinne of adultery with all seuerity.*

And therefore our Christian Magistrates are to be exhorted, that they would not lightly account of this sinne of whoredome, which the law of God and the law of nations hath condemned as capitall; but that they would enact seuere lawes for the punishment of this sinne, which is so abominable

minable vnto God, and so pernicious vnto humane society; otherwise the guilt thereof will lie heauy vpon the land, and prouoke the Lord in his iust displeasure, not only to punish them and the whole country for their negligence and remisnesse, but also to take vengeance of the offenders himself by his extraordinary iudgements, when ordinary punishments are not inflicted. For when Magistrates neglect their dutie in punishing this sinne, then the Lord will take the sword of iustice into his owne hand, according to that, Heb. 13.4. *Whoremongers and adulterers God will iudge.* So he saith, Mal. 3.5. that himselfe would come neere vnto the people of *Iuda* in iudgement, and would bee a swift witnesse against the adulterers: and Ier. 5.7.8.9. hee professeth that in his iustice he could not spare them who were guilty of this sinne of whoredome, but would visit them, and be auenged on them for this and such other abominations. As therefore it is impossible for a man to take fire into his bosome, or to walke vpon the hot coales and not be burnt; so impossible is it, that a man should defile his neighbours wife, and be acquitted of the Lord as innocent, as the Wise man telleth vs: Prou. 6. 27.29.

Deut. 22 22. Ezech. 22.11. Heb. 13.4. Mal. 3.5. Ier. 5.7.8. Pro. 6.27.29.

Now the punishments which the Lord vsually inflicteth vpon adulterers in this life, are not only the same which hee inflicteth vpon fornicators, of which I haue already spoken, as pouerty, infamy, slauery to their lusts and harlots, lothsome diseases, impenitency and such like, the which the Lord encreaseth according to the rule of his iustice in a due proportion to their sinne, and causeth them to light much more heauily vpon the adulterer then vpon the fornicator, in as much as hee much more hainously offendeth; but also with some peculiar punishments which are more proper to this sinne. As first hee punisheth adulterie by the law of requitall, and as they defile other mens wiues, so hee suffereth other mẽ to abuse theirs with the like filthinesse & vncleanesse. And this is that punishment which the Lord threatned against *Dauid*, & afterwards inflicted vpon him for his adulterie with *Vriahs* wife, 2. Sam. 12.11. *Thus saith the Lord,*

§. *Sect.* 5. *God punisheth adultery by the law of requitall.*

2. Sam. 12.11. 16.22.

Behold, I will raise vp euill against thee out of thine own house, and will take thy wiues before thine eies, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this sun. The which was accordingly executed, as appeareth, 2. Sam. 16. 22. And this iudgement *Iob* to approoue his innocency in this behalfe, imprecateth against himselfe if he had at any time polluted himselfe and his neighbours wife with this sin: Iob 31. 9 10. *If mine heart hath beene deceiued with a woman, or if I haue laid waite at the doore of my neighbour; let my wife grinde vnto another man, and let other men bow downe vpon her.*

Iob 31. 9 10.

§. *Sect.* 6. *God punisheth adultery with his heauy curse.*

Secondly, the Lord punisheth this hainous sinne, with his heauy curse and malediction, for howsoeuer the curse of the law belongeth generally to all transgressors, yet in some speciall manner it is denounced against this sinne of Adultery; and therefore the Prophet foretelleth, that when they of the captiuity of *Iudah* should take vp a fearefull curse against any, it should bee in this forme, that the Lord would make them like vnto *Zedechiah* and like *Ahab*, two notable adulterers; as appeareth, Ier. 29. 22. So the Lord saith in his law, that when the adulteres had drunk the cursed water, *it should be turned into bitternesse, and cause her belly to swell, and her thigh to rot, and the woman should bee accursed among her people:* as it is Numb. 5. 27.

Gal. 3. 10.

Ier. 29. 22.

Numb. 5. 27.

§. *Sect.* 7. *The punishment of adultery in the life to come.*

But howsoeuer the Lord, to shew the riches of his mercy to all repentant sinners, and to make the impenitent much more vnexcusable, doth sometimes forbeare to inflict these punishments vpon adulterers in this life, yet will hee most surely, and most seuerely punish them in the life to come. For if fornicators shall bee depriued of the ioyes of heauen, and haue their portion in hell fire, euen in the lake which burneth with fire and brimstone, as before I haue shewed; then surely the adulterers, whose sinne is much more vnexcusable and hainous, shall bee plunged into a farre deeper degree of condemnation, and be much more exquisitely tormented in those hellish torments. And these are those intollerable and eternall punishmets, which are in so many places of the holy Scriptures

Scriptures denounced against adulterers, some whereof I will annex, that who so wil may search and examine them. 1. Cor. 6. 9. 10. Gal. 5. 19. 21. Ephes. 5. 5. Apoc. 21. 8. and 22. 15.

CHAP. XVII.

Of the meanes whereby we may be preserued from whoredome.

AND thus haue I spoken of the sinnes of vncleannesse, both of fornication, which is that filthinesse that is committed betweene single persons; and of adulterie, which is committed betweene married folkes; and haue procured that they are not onely hainous sinnes, but also that they are attended vpon with innumerable mischiefes, and punished with fearefull punishments both in this life, and the life to come. Now in the last place I will set downe some meanes, whereby wee may bee the better inabled to preserue our bodies in purity and chastity, and bee either restrained or reclaimed from whoredome and vncleannesse. The which meanes are either common preseruatiues from all manner of filthie lusts, or more proper remedies against adultery. Concerning the former, if we would be preserued from whoredome and all manner of filthinesse, it behoueth vs first to reclaime our willes, and to worke in our hearts and affections an vtter hatred and detestation of this sin, so as we may desire nothing more then to be preserued from it, if we be yet innocent; or at least, may be reclaimed, if we haue offended. For as it is in vaine to prescribe good medicines to such a patient, as being in loue with his diseases, will not receiue them; so it is in vaine to thinke of meanes to preserue vs from sinne, if wee still haue a liking of it, or of remedies to cure our spirituall diseases, if we be not come to an earnest desire and hearty resolution to part with them. To this purpose therefore let vs in the first place often meditate with our selues, of that which hath beene already spoken, both concerning the hainousnes of the sinne, and the greatnesse of the punishment. As for example,

§. *Sect.* 1. *The first meanes is to reclaime our wils from vncleannesse by considering the euils which doe accompanie it.*

example, that it is in a high degree, a notorious breach of Gods commandement, the transgression whereof is accompanied with a fearefull curse; that is a badge of such an one as God hateth, and a notable fruite of the flesh in which whosoeuer liue, shall die eternally: That he who committeth it, grieuously sinneth against God, his neighbour, and himself, and that in many respects as hath beene shewed: That it is a cause also of many other sinnes, the least whereof deserueth eternall death: That howsoeuer carnall men make it their idoll and chiefe delight, yet in truth it is a fearefull punishment of diuers other grieuous sinnes: That it selfe also hath many fearefull punishments attending vpon it; for it ruineth a mans estate, it exposeth his name to infamy and reproch, it maketh him a slaue to his owne filthy lusts, and a vassall to an odious strumpet: it infatuateth the mind, and bringeth vpon the body lothsome diseases, and vntimely death: it subiecteth a man to Gods fierce wrath, and causeth impenitency and hardnesse of heart: it setteth the offender vpon a continuall racke, and haunteth him like a hellish fury: and in a word, it dispossessеth him of the ioyes of heauen, and casteth him headlong into the lake which burneth with fire & brimstone. And if hauing put into the one skole these manifold euils of sinne and punishment, we also put into the other the pleasure and profit of this sinne, and consider with our selues how that we vndergoe all these mischieses for the satisfying of our brutish lusts, and for the enioying of a vaine, short and beastly pleasure; it is not possible (if wee bee not altogether blockish and void of common sense) but that we should hate and abhorre this sinne, and earnestly labour in the vse of all good meanes, whereby wee may be preserued and deliuered from it.

§. *Sect. 2. The second meanes is to purifie our hearts from filthinesse.*

Now these meanes which may bee vsed for this purpose are manifold; first, we must labour to purge and purifie our hearts from vncleane lusts, as being the very fountaines of al filthinesse and pollution; and to withstand to the vttermost of our power the first motions and inclinations which draw vs vnto this sinne. For as Christians ought to be so farre off from cõmitting these workes of darkenesse, that they should

not

not so much as take their names into their mouths, as the Apostle teacheth vs; so also they should not giue them the least intertainement into their hearts, but as soone as the tentation or motion vnto vncleannes is cast into their mind, they are at the first to reiect it as abominable, and not to reuolue it in their thoughts, nor to fight with these vncleane lusts, as it were at handi-blowes, but rather by skilfull shunning and auoiding of them. For if we suffer them to rest any while in our hearts, they will be able to make a strong party of our owne corruptions, and the longer they are retained, the more hardly they will be repelled. To this purpose *Ambrose* speaketh: *Quum aliis vitijs potest expectari conflictus, hanc fugite, quia non potest aliter melius vinci*: Whereas (saith he) in some other vices we may abide a conflict, we are to flie from the sinne of vncleannesse, as being the best meanes to get the victory ouer them. In this conflict therefore the Christian must imitate the Parthians fight, who neuer fought better then when they did make the speediest flight, neither must he indure the approch of these enemies, and much lesse intertaine any disputation with them, for they who enter into a parlie, are not farre from yeelding, if they like the conditions of the truce. 1. Cor. 6. 18.

Secondly, let vs consider, that when we haue hid our selues in the most secret corners from the eies of men, euen the Lord beholdeth vs; for he is present euery where, and beholdeth not onely our most secret actions, but also our most concealed thoughts and cogitations; and therefore let vs be ashamed not onely of this impiety, but also folly, to commit these workes of darkenes in the presence of God, which we would shame to doe if a child beheld vs. For what would it auaile vs to hide our wickednesse from the eies of mortall men, who are malefactors like vnto our selues, when as God who is to be our Iudge, our owne consciences which must be produced as witnesses against vs, and Satan our accuser, are priuie to it? What wil it benefit vs, if by our secrecie, [illegible] escape worldly shame and disgrace, when as hereafter [illegible] filthinesse shall be discouered to our eternall reproch, & [illegible] vtter confusion of our faces in the presence of God, his

§. *Sect. 2. The third meanes is to set our selues alwaies in Gods presence.* Iob 42. 2. Psal. 139. 2. 11. Ier. 17. 10. Heb. 4. 13.

Saints, and bleſſed Angels? what will it profit vs to bee acquitted at the barre of the earthly Iudge, and to be deliuered from temporarie puniſhments, which might bring vs to repentance; if for our ſecret wickedneſſe, wee muſt one day bee arraigned before the ſupreame Iudge of heauen and earth, and be condemned and adiudged to ſuffer the eternall torments of hell fire?

5. *Sect.* 4. *The fourth meanes is to conſort our ſelues with chaſte company.*

Thirdly, if we would preſerue our bodies in puritie and chaſtitie, and not defile them with vncleane luſts and filthie fornication, we muſt ſort our ſelues in their companie who are chaſt and honeſt, and flee the ſocietie of ſuch as are wanton, laſciuious, & infamous, through their filthie conuerſation. And this is that preſeruatiue which the wiſe man preſcribeth vs, Prou. 5. 8. *Keepe thy way farre from the harlot, and come not neere the doore of her houſe: Leſt thou giue thine honor vnto others, and thy yeeres vnto the cruell.* So the Apoſtle aduiſeth the Corinthians, not to keepe companie with fornicators, nor ſo much as to eate with them who were ſo reputed, becauſe *a little leauen leaueneth the whole lumpe*, and one man being infected with this contagious diſeaſe of vncleanneſſe, is fit to infect a whole ſocietie, their touch and breath, their wanton behauiour, and ribald ſpeeches being noyſome and contagious. With this agreeth the counſell of the ſonne of *Sirach*. Chap. 9. 3. *Meete not an harlot, leſt thou fall into her ſnares.* 4. *Vſe not the companie of a woman that is a ſinger and a dancer, neither heare her, leſt thou bee taken with her craftineſſe.* and verſ. 11. *Sit not at all with another mans wife, neither lie with her vpon the bed, nor banquet with her, leſt thine heart incline vnto her, and ſo through thy deſire, fall into deſtruction.* And this was that preſeruatiue which *Ioſeph* vſed to keepe him from the contagion of his Miſtriſſes luſt, namely by fleeing ſpeedily out of her company, when ſhee allured him vnto ſinne. Neither let any man preſuming vpon his owne ſtrength, deſperately caſt himſelfe into tentation; for though he haue a heart as firme and hard as iron, yet the fire of luſt will worke vpon it, and cauſe it to become ſoft and effeminate; and though he be not ouercome, yet by frequenting ſuch companie, a man ſhall bring a blot and ſtaine

Prou. 5. 8.

1. Cor. 5. 6. 9. 10. Epheſ. 5. 5. 9.

Eccleſ. 9. 3. 11

vpon

vpon his good name; for as the candle sticking vpon the white wall, though it doth not burne it, yet it blacketh it with soote and smoke: so, howsoeuer this polluted society doth not inflame vs with this fire of lust, yet it blemisheth a mans credit and reputation.

The fourth meanes to preserue chastity, and so keepe vs from the pollution of vncleane lusts, is temperance and sobriety in our meates and drinkes: vnto which is required, first, in respect of the quantity, that we eate and drinke sparingly, to satisfie, and not to glut nature; yea, and if this be not sufficient, that wee sometimes vse totall abstinence for the keeping vnder and subduing of these fleshly lusts; and secondly in respect of the quality, that we doe not vse pampering meates, and inflaming drinkes (like the Papists in the time of their fast) which are the bellowes wherewith the fire of lust is kindled and inflamed. For as temperance is the most faithfull keeper of chastity; so intemperance in eating and drinking is the vsuall harbinger of lust, the nurce of vncleanesse, and the oile and wood wherewith these flames of filthinesse are kindled in the heart. And hence it is that the Prophet *Ieremie* compareth whoremongers to pampered horses, who when they were well fed and filled, neighed after their neighbours wiues; Ier. 5.8. And therefore as his madnesse were to be derided, who when he were burnt with ouermuch heat of the fire, should still cast on more wood and oile, because he should rather slacke it by withdrawing the matter wherewith it is nourished; so it is no lesse ridiculous if a man burning in lust, and desiring to haue this scorching heate allaied, should pamper himselfe with meate and drinke, which are the ordinary meanes more to inflame him; whereas hee should rather vse fasting and abstinence, which is the water wherewith the fire of lust is slaked and quenched.

§. *Sect.* 5. *The fifth meanes is temperance in our meates and drinkes.*

Sine Cerere & Libero friget Venus.

Ier. 5.8.

§. *Sect.* 6. *The sixth meanes is to turne away our eies from wanton obiects,* Iob 31.1.

The fifth meanes is that we turne away our eies from wanton and lasciuious obiects; and that according to *Iobs* example we make a couenant with them, that we will not in any lustfull manner looke vpon a woman. For the eies are the ordinary windowes, whereat these fleshly lusts, like theeues,

theeues, enter to rob vs of our chastity, and he who hath a wanton, wandring, & an adulterous eie, will soone after also haue an adulterous heart. And therefore as their folly is to be laughed at, who keepe their pelfe and trash vnder lock and bolt, and leaue an open passage to their chiefe treasury, whereby euery theefe may easily enter; so is their behauiour much more ridiculous, who keepe their earthly riches, and transitory pelfe, vnder locke & key, and leaue open the passages of the heart vnregarded, by which the arch-theefe Satan may cause his slauish lusts to enter and spoile vs of our chiefe iewels, the purity and chastity of the heart and soule. Manifold examples of this folly we haue recorded in the Scriptures to make vs more carefully to auoide it. *Sichem* looking vpon *Dinah* with lustfull eies was intangled in her loue, and thereby mooued to defile her. *Dauid* idly gazing vpon *Bethsabe*, *Vriahs* wife, was caught with her beauty, and committed adultery with her. So *Ammon* beholding the beauty of his sister *Thamar*, was thereby mooued to an incestuous rape. And therefore the sonne of *Syrach* giueth good counsell for the auoiding of this mischiefe, Chap. 9. 5. *Gaze not on a maide, that thou fall not by that which is precious to her.* ver. 8. *Turne away thine eie from a beautifull woman, and looke not on others beauty: for many haue perished by the beauty of women, for through it loue is kindled as a fire.* To the same purpose one saith fitly: *Non licet intueri, quod non licet concupiscere.* It is not lawfull too earnestly to behold that, which it is not lawfull to couet, because the sight is the ordinary meanes to inflame the concupiscence.

Gen 34. 2. 2. Sam. 11. 2. 2. Sam. 13. 1. Eccles. 9. 5. 8. Gregorie.

Lasciuious pictures.

Wanton bookes.

But as those who desire to preserue their chastity, ought not to be curious beholders of the beauty of women, so also they must restraine their eies from looking vpon other wanton spectacles: as for example, they may not behold lasciuious pictures, which are dumbe orators that perswade vnto lust, and liuely presidents, out of which a wanton mind will easily take out a paterne of vncleanesse for his owne imitation. They may not reade lasciuious books and wanton Poets, which effeminate the mind, and make it tender to receiue the impression of lust. Or if the laudable loue of wit, eloquence,

eloquence, & learning, make them to scrape for these pearles and rich treasures in these filthy dunghils, they must watchfully take heed that they be not defiled with any pollution of vncleannes; and whilest like good Merchants they saile in these dangerous seas, to inrich themselues with learning and knowledge, they are with all care and diligence to auoide these rockes of ribauldry, whereupon they may at vnawares make shipwracke of their chastity, and to stop their eares against these Syrens songs, which will cause them to drowne themselues in the gulfe of vncleanesse. For otherwise we shall find it to be a bad change, when to inrich our minds with knowledge, we impouerish our hearts of sanctification, and for the gaining of learning to make a wilfull forfeiture of grace and vertue. But especially it behoueth those who haue any care of preseruing their chastity, that they turne away their eies from beholding stage plaies, *Stage plaies.* which are vsually fraughted with filthie iests, & ribauld filthinesse, & in this respect no lesse pernicious for the inflaming of filthy lust, then bauds & pandors: in that these professedly infuse their poison, but they stealingly and at vnawares; they corrupt but one at once, but these whole multitudes at the same instant; they oftentimes deale by blunt perswasion, hauing nothing to assist them, but the inward lust of the party whom they allure, but these haue al the help of art, wit, eloquence, masking shewes, sweet musicke, and wanton dalliance, to poyson the mind with effeminate lust, & to prepare the heart for vncleane desires; in a word, they performe their workes of darknesse in the darke, & in secret corners, as shaming that the Sun should see them, but these in the cleere light, at noone day act their impieties with brasen foreheads, without shame or blushing.

The sixth meanes to preserue chastity, and to keepe our bodies vndefiled, is painefull labour in the workes of our honest callings; for when our minds are intentiue vnto our businesse with serious diligence, they will haue no leasure to wander about lasciuious obiects; and when the bodie is wearied with laborious implotments, it will not so easilie wantonize in fleshly lust. Whereas contrariwise idlenesse

§. *Sect. 7.* *The sixth meanes is to exercise our selues in painfull labour.*

and sloth, is the vsuall harbinger, which prouideth lust a lodging, and when our hearts are cleane swept from all honest imployments, they become fit habitations for the vncleane spirits, to keepe their reuels in. To this purpose is that of *Chrysostome: Vitium libidinis facile ex otio nascitur, nam definitio amoris est, Anima vacantis passio:* The vice of lust (saith hee) easily springeth from slothsome idlenesse, for this is the definition of lustfull loue, that it is, *a passion of an idle minde.* For as one saith by doing nothing, wee learne to doe that which is ill; and when we are idle in Gods seruice, the diuell taketh vs vp, & imployeth vs in the workes of darknesse.

Super Matthæum.

Cato.

Watchfulnesse.

Vnto this we may adde watchfulnesse, or moderate sleep; which is also a good preseruatiue of chastity, and a repeller of lust: whereas contrariwise, he that giueth himselfe to excessiue sleeping can hardly be freed from lust and Venery. And this as it is found true by common experience, so it agreeth with naturall reason; seeing the extreame heat of nature, and fountaine of lust, is as well supplied by excessiue sleepe, as by immoderate diet. And this the holy Ghost implieth in the narration of *Dauids* whoredome, whereas he saith, that he rose from his bed towards euening, and then lusted after *Vriahs* wife; for they who spend the day in sleeping, by all likelihood will spend the night in lusting.

2. Sam. 11. 2.

Chap. XVIII.

Of the seuenth meanes to preserue chastity, to wit, Christian modestie.

Sect. 1. Of modesty in the lookes and countenance

1. Tim. 2. 9.

THE seuenth meanes to preserue chastity, is christian modestie; which consisteth in a sober, decent, and graue carriage & behauiour in all things which appertaine vnto vs. As first, when as wee shew our selues modest, bashfull, and shamefast in our lookes & countenance; for as this is a notable meanes to restraine the party from all wanton and lasciuious behauiour, when as he cannot without blushing behold it in others; so is it as a strong fort for the defence of

chastity

chaſtitie, whereby thoſe who are wantonlie diſpoſed, are diſcouraged from aſſaulting it. Seeing there is little hope, that they, who will not vſe a wanton looke, will be drawne to vſe wanton behauiour; or that they who will not let luſt haue a reſting place in the ſuburbes, will euer ſuffer it to inhabite in the heart of the citie. Whereas contrariwiſe a glancing eie and wanton lookes, an impudent face, and braſen forehead, as they ſhew the inward vncleanneſſe of the heart, ſo they embolden the partie to vſe all manner of wanton dalliance without blaſhing; and harten others who are laſciuious to giue the aſſault vnto their chaſtitie, when they find it vnfenced and vngarded. Neither can they expect any forcible repulſe, when the countenance (as it were) ſtanding at the doore, inuiteth them to come in, or that they are like to find any ſharpe incounter; when the verie looks offer a parly, and promiſe a yeelding before the aſſault.

Ier. 3.3. Prou. 7.13.

Secondly, this modeſtie appeareth in the words, and ſpeech, and that in ſober and diſcreete ſilence, or elſe in ſtill, peaceable and pure communication: whereas contrariwiſe continuall babling, loude and clamorous ſpeech, are made by the wiſeman the enſignes and badges of an harlot, Prou. 7.11. *Shee is ſtill babling and loude, whoſe feete cannot abide in her houſe.* And the Apoſtle deſcribing the wanton widdowes, ſaith, that *they are pratlers and buſie bodies, ſpeaking things that are not comely.* 1. Tim. 5.11.13. But eſpecially ribald and filthie communication is to be auoided of al thoſe who haue a deſire to preſerue their chaſtitie: for as the Apoſtle ſaith, *euill words corrupt good manners*; and the wanton tongue, being ſet on fire by hell, as it inflameth a mans owne heart with luſt, ſo with this rotten and contagious ſpeech, it infecteth the ſtanders by, & corrupteth their harts with vncleane deſires. Hence it is that theſe filthie ſpeeches are in the Scriptures ſo ſtraightly forbidden: Epheſ. 4.29. *Let no corrupt communication proceed out of your mouths, but that which is good to the vſe of edifying, that it may miniſter grace vnto the hearers.* And 5.4. he requireth *that filthines, fooliſh talking, & ieſting which are things not comely, ſhould not be ſo much as named among Chriſtiãs.* Neuertheleſſe the Gallãts

§. *Sect.* 2. *Of Modeſtie ſhewed in words and ſpeech.*

Prou. 7.11.

1. Tim. 5.11. 13.

1. Cor. 15.33.

Epheſ. 4.29. and 5.4.

Col 3.8.

of

of the world, who take vpon them the name of Christ, make this filthy communication, and these scurrilous iests, the common exercise of their wit, and the musicke of their mirth.

§ *Sect. 7. Of modestie in our gestures and behauiour.*

Thirdly, this modestie is also to be shewed in our gestures and behauiour, which ought to be graue and sober, and not any way sauouring of vaine lightnes, & lasciuious wantonnesse. The which as they are the fruites of a polluted heart, and the flames which issue from the hidden fire of lust, so also doe they nourish the roote from which they spring, and redouble the heate of carnall concupiscence kindled in the heart. Among these we may especiallie number wanton dancing, and lasciuious kissing and imbracing. All which I distinguish by their epithets, because I cannot see how any of them may simply be condemned: for seeing we reade of holy and honest dancing vsed by holy men and women, when they reioyced before God in the fruition of his benefits; as *Dauid* before the Arke, *Miriam* and her companions, after the Egyptians were destroied in the red sea; the daughters of *Shiloh* at their yeerely feast, which they kept vnto the Lord; the women of Israel after the ouerthrow of the armie of the Philistims; and seeing the holy Ghost himselfe telleth vs, that as there is a time to mourne, so also there is a time to dance: I see no reason but that now vpon the like occasion, and with the same holy affection, it may lawfully be vsed to expresse our reioycing, cheare the mind, and exercise the body, as well as musicke, or any other such like passime and recreation. But as for that light, wanton, and lasciuious dancing between men and women, which is too too common in these times, wherein they vse one towards another, all manner of inticing gestures, and sometimes wanton and obscene behauiour, seruing as the bellowes to inflame lust, the which in a wicked proportion they fit to as light and lasciuious musicke; it is no better then *Venus* reuels, which effeminate and corrupt the minde, making it fit for vncleane desires, and for all manner of vnlawfull lusts, and therefore carefully to be auoided of all those who haue any desire to preserue their chastity.

Dancing.

2. Sam. 6. 16. Exod. 15. Iudg. 21. 19. 1. Sam 18. 7. Eccles. 3. 4.

The

The like also may be said of kissing and imbracing; which are not to be condemned, if they doe not proceede from an heart polluted with lust, but are vsed after a ciuill and honest manner to expresse our loue one to another, seeing they haue beene alwaies in vse amongst the faithfull in all ages, as testimonies of mutuall loue, which may be free from all wantonnesse and lasciuiousnesse, seeing in former times they haue beene vsed between man and man, and in our owne times by parents to their little children. And therefore they are onely to be auoided in wanton dalliance between those who are light and lasciuious, when as they are not vsed for ciuill curtesie, or to expresse pure and vndefiled loue in due and seasonable time; but rather to inflame the heart with lust, and to expresse the inward vncleannesse of the minde, in which case, this neere approching, and these impure touches, and lasciuious dalliance, are as like to inflame impure hearts with burning concupiscence, as the sparke of fire to inflame flaxe, or gunpowder, when they are ioyned together.

Kissing and imbracing. Gen. 27. 27. and 29. 11. and 33. 4. Exod. 18. 7. 2. Sam. 19. 39. Luk. 7. 38. 45. Act. 20. 37. Rom. 16. 16. Gen. 48. 29. Eccles. 3. 5. Prou. 7. 13.

Lastly, modesty is to be shewed in apparrell, and in the decking and adorning of the bodie, after a graue, sober, and seemly maner, due respect being had to the persons, sex, degree, and calling, as being a notable meanes to preserue chastity, and to subdue fleshly lusts. And this the Apostle requireth, 1. Tim. 2. 9. *I will also that the women array themseles in comely aparrel, with shamefastnes & modesty, not with broidred haire, or gold, or pearles, or costly apparrel.* 10. *But (as it becommeth women that professe the feare of God) with good workes.* For as there is a chast heart, and a chaste eie, so also there is a chast habite and attire, which as it nourisheth the inward purity of the mind; so it notablie preserueth the person who vseth it, from the assaults of those who are lasciuiously disposed; for they seldome offer to buy these lustfull wares, but where the signe of wantonnesse hangeth out; neither dare these lasciuious theeues offer to rob those parties of their chastity, whom they see outwardly garded with modesty & sobriety. Whereas contrariwise a wanton heart delighteth in a wanton habit, and they who haue a whorish affection, will

§. *Sect.* 4. *Of modesty in apparrell and outward decking.* 1. Tim. 2. 9.

commonly proclaime it by their whorish apparell, like the
Pro 7.10. harlot in the Prouerbs, Chap.7.10.

§.*Sect.*5. Now this modesty in apparell is shewed, first, when as it
Apparell must be fitted to the sex. is fitted to the sex, men wearing that which belongeth to men, and women that which appertaineth vnto them; for as it is an abomination vnto the Lord, when the *woman weareth that which pertaineth vnto the man, and when the man puts on womans raiment*, as it is,
Deut.22.5. Deut.22.5. so also it inflameth their hearts with lust and vncleanesse, making the man effeminate and womanish, and the woman bold and manniſh. The which is an ordinary fault in these daies, wherein many men and women so disguise themselues, that it is hard to distinguish their sex by their habit; like the effeminate youth, who hauing propounded a question to *Diogenes*, was inioyned before he would returne any answere,
Laert.lib.6. to put off his apparell, that he might know whether he were a man or a woman.

§.*Sect.*6. Secondly, when as euery one attire themselues according
Apparell must be fitted to our calling. to their place and calling, decently, and soberly, according to the example of those who are most graue, vertuous, and religious in the countrey, where they dwell, respect beeing had to their age, calling, and degree; whereas contrariwise it is both a signe and a cause of immodesty & wantonnesse, when this rule is not obserued; as first when in respect of
1.Pet.3.3. the matter it is gorgeous & costly, vnbeseeming their particular calling and degree; or when in respect of the fashion it is vaine and garish, vnbefitting the generall calling of a Christian; for pride and brauery causeth wantonnesse, and wantonnesse maketh an easie way for lust and vncleanesse. Neither doe those who curiously and garishly decke their bodies with costly & wanton attire, respect their owne priuate vse and contentment, but rather as it may probably be thought, they adorne themselues for the market, and set foorth their beauty to the sale, betraying their chastity to him who biddeth most or best pleaseth. To this purpose *Cy-*
Lib.de habit. virgin. *prian* saith fitly, that *Ornamentorum & vestium insignia, & lenocinia formarum, non nisi prostitutis & impudicis fœminis congruunt; & nullarum ferè pretiosior cultus quàm quarum*

pudor

pudor vilis est: Gorgeous and garish attire, and adulterate beauty become none but harlots, who set themselues forth to the sale; neither doe any put on more precious apparell, then they who most basely value their chastity and honestie.

But as people offend in this kinde diuers waies, so especially those vaine and wanton women, who not content with that naturall complexion which God hath giuen them, paint their faces with adulterate beauty, and lay open their naked breasts to publike view: the which if they be virgins, they should not in their maiden-like modesty so much as by chance discouer without blushing; if wiues, they should reserue them for their husbands peculiar delight, as the Wise man speaketh. Both which as by their immodesty and audacious impudencie they corrupt their own hearts with pride and wantonnesse, so also they inueagle others with carnall loue and fleshly lust, making them adore with their chiefe deuotions, a painted idoll, and a liuing image. Whereby as they worke their destruction (without repentance) if they be caught in their nets, which they haue spred for them; so doe they by this outward decking deforme and defile their owne soules, and bring vpon themselues sinne and condemnation, though others should not bee intangled in their snares. For as *Hierom* saith, *Si vir vel mulier se ornauerit, & multos hominum ad se prouocarit, & si nullum inde sequetur damnum, indicium tamen patietur æternum; quia venenum attulit, si fuisset qui biberit*: If any wantonly deck themselues, to prouoke others in a wanton manner to gaze vpon them, though no hurt follow vpon it, yet they shall bee liable to eternall iudgement, because they prepared a poyson, if there had beene any who would haue tasted of it. So *Austine* exclaimeth against the madnes of those who transforme their naturall shape into a base picture, affirming it to be a fault which in some respects matcheth whoredome, for (saith he) *Ibi pudicitia, hîc natura adulteratur*: In that chastity, in this nature it self is adulterated. Another saith, that women who paint themselues, offer violence and wrong against God himselfe, when as they take vpon them to transforme and

5. *Sect.* 7. *Of immodestly shewed in painting the face, and laying out the naked breasts.*

Prou. 5. 19.

Lib. de serm. Dom.

Fœmina manus deo inferunt, quando id quod ille formarit reformare

mare & transfigurare contendunt, &c. Cyprian. de habitu virgin. mend that which hee hath formed; not knowing that that which is borne is the worke of God, but that which is changed and transformed the worke of the diuell. But concerning this point, I haue written more largely in my lectures vpon *Hosea*; and therefore I will here passe it ouer, referring the Reader vnto that place.

Hos. 2. 2.

§. *Sect.* 8. *Those that by no meanes can containe, they are bound to marrie.*

And thus haue I set downe the meanes to preserue our chastity, and to keepe our bodies and soules vndefiled from all vncleannesse and vnlawfull lusts; the which meanes if we carefully vse, earnestly desiring to haue them sanctified vnto vs by feruent and effectuall praier, and yet neuertheless finde in vs still burning lusts inflaming our hearts, and prouoking vs to satisfie them in the actions of vncleannesse, then are we, setting aside all worldly impediments and inconueniences, to vse that lawfull remedy which God hath sanctified for the preseruing of our bodies and soules in purity and chastity, euen holy marriage; which estate is honorable, and the bed vndefiled, according to the Apostles counsaile, 1. Cor. 7. 2. *For the auoiding of fornication, let euery man haue his wife, and let euery woman haue her owne husband.* For as it is vers. 9. *Better it is to marry then to burne*: better it is to leade a poore life in the feare of God, according to his owne ordinance which he hath sanctified, then to defile our bodies and soules with strange and promiscuous lusts, though in the meane time we should haue for our owne vse plenty and abundance.

Heb. 13. 4
1. Cor. 7. 1. 9.

§. *Sect.* 9. *Of the meanes to preserue vs from adultery.*

And these are the meanes to preserue our bodies and soules chast in single life from fornication and vncleannesse; besides which, there is another meanes peculiar vnto married persons, to preserue them in the estate of marriage from whoredome and adultery, and that is, that either party loue their yoke-fellow aboue all others in the world: for he that delighteth in the wife of his youth, and letteth her be vnto him as the *louing Hind, and pleasant Roe*: hee that is at all times *satisfied with her breasts, and delighteth in her loue continually*, he will neuer take any pleasure in a strange woman, nor imbrace the bosome of a stranger, as the wise man sheweth, Prou. 5. 18. 19. Whereas contrariwise, he who taketh no

Prou 5. 18. 19

pleasure

pleasure at home, taketh the least occasion to range abroad: hee that can find no sweetnesse in his owne field, is ready to breake the fence, and to stray into forbidden pastures; hee that beginneth to loth his wife, will soone after loue a harlot, and seeke delight in vnlawfull lust. Now, that this loue may bee of sufficient force to restraine all married persons from vnlawfull concupiscence, they must learne to ground it not vpon carnall respects, as vpon beauty, personage, riches, friends; no, nor yet vpon their morall vertues, and other excellent parts, for then the cause being taken away, their loue also must needs cease; as we find by daily experience in many, who hauing married in the burning, and almost raging heat of their loue, haue afterwards come to as great a lothing one of another, when either they find themselues disapointed, & vnsatisfied in their hopes, or the cause of their loue quite taken away, or decayed: but they must ground their loue vpon the loue of God, & performe it one toward another, in obedience to his commandement; as also vpon the bond of marriage (which nothing can dissolue but death or adultery) whereby there is such a neere vnion between them, that they are no more two but one flesh; so that though all other causes faile, yet they are to continue their loue towards them, because they are parts of themselues, and members of their owne body. And therefore when they are faulty, wounded, and diseased with infirmities and corruptions, they are not to cast them off, and to seeke for new, changing their true members, as it were for woodden legges and armes, but rather to vse all good meanes, whereby they may be cured and amended. Eph. 5. 28, 29.

And thus haue I shewed what fornication and adultery is, the hainousnesse of the sins, and the grieuousnesse of their punishments, together with the meanes whereby we may be preserued from them; now it onely remaineth, that I earnestly desire the Lord, the fountaine of all purity, chastity, and holinesse, that hee will with his holie spirit blesse that which I haue deliuered to publike view, that it may be effectuall to those that reade it, either to restraine them from filthy lusts, if yet they bee not defiled with them, or to reclaime §. *Sect.* 10. *The conclusion of this treatise*

claime them from this filthinesse, if already they haue been defiled with it, that so they together with all the Saints of God, beeing washed and clensed with the liuing waters of his word and spirit, may be presented vnto him glorious & vndefiled, without either spotte or wrinckle, and so beeing sanctified, may bee admitted as citizens of that pure citie the new Ierusalem; and as heires of that glorious kingdom with Christ, which his most precious bloudshed hath purchased for vs. The which mercy the Lord vouchsafe vnto vs, euen for the same his most deare sonnes sake; to whom with the father & his holy spirit, be ascribed al glorie and praise, power, maiesty, might and dominion both now and for euermore:

Amen.

FINIS.

A TREATISE VVHEREIN THE SIN OF BRIBERIE IS DISCOVERED and displayed, that it may be abhorred and auoided.

CHAP. I.

Of the occasion of this Treatise.

§. *Sect.* 1. *That the sins of couetousnes are most hardly cured.*

S there is great friendship, and an inseparable league between corrupted nature, and all manner of sinne whatsoeuer; so this inuiolable amitie doth no where more manifestly appeare, then betweene it, and the sins of couetousnesse. Whereof it commeth to passe, that whereas other sinnes, either lurke in corners, as beeing ashamed to shew themselues, or hang downe the head when they are discouered & reprooued, selfe-guiltinesse taking from them all apology and excuse: these sinnes of couetousnesse are partly so couered, and hid out of the sight of the offender with carnall loue, and partly so gilded ouer with glorious pretences, and as it were fenced in on all sides with excuses, which partiality maketh seeme impregnable; that they dare vaunt themselues in open view, stand in their owne defence, and with an audacious fore-head incounter all opposers; yea such sure possession doe vices of this nature take of the hearts of men, and so strongly are they backed with the multitude

More danger in reproving sinne, then in committing it.

multitude and qualitie of the offenders, who all with vnited forces stand vp both by word and example in their defence; that commonly the reproofe is made more vnpardonable then the sinne; and whilest the vice, though vnmasked, stareth in mens faces without shame or blushing, the reprehender is discountenanced, if not persecuted and punished, and his reasons are not onely rejected as weake, but also exploded as ridiculous.

§. *Sect.* 2. *The former point cleered by example.*

Of this wee haue an example in our Sauiour Christ himselfe; for whereas when he sounded the sad tunes of the law against sin in generall, and sought to affect the people with this mournfull musicke, he onely complaineth that they did not weepe; it is said when he went about to perswade them not to set their hearts vpon the earthly Mammon, the couetous Pharises laughed him to scorne. So when *Ezechiell* preached the word of God vnto those whose hearts went after couetousnesse, they gaue him the hearing, but when he had said what he could against their sinne, they mowed at him with their mouthes, and derided him for his labour. And so when *Paul* spake against the Idoll *Diana*, *Demetrius* and the craftsmen, not so much in heat of their deuotion, as for the losse of their gaines which they formerly enjoyed by making siluer shrines vnto their goddesse, were, at the hearing of this doctrine, filled, not onely with anger, but also with outragious furie, whereby they brought the whole Citie into an vproare, and filled it with confusion, laying violent hands vpon *Paules* companions, when as the Apostle himselfe was out of the way. Neither can Gods Ministers, intreating of the like argument, expect better successe in these worser times, and corrupter age of the world, wherein mens goodnes is measured according to their wealth, and not their vertue; and euerie one esteemed according to the quantitie of his riches, without any respect of the meanes whereby he hath compassed them.

Luk. 7. 32.

Luk. 16. 14.

Ezec. 33. 31.

Act. 19. 24.

§. *Sect.* 3. *Impudencie of sinne a discouragement to the reprouer.*

The which was some discouragement vnto me, intending to speake and write against one particular branch of couetousnesse, the sinne of briberie, because I feared lest when I had taken al the paines I could in disswading men from this vice,

vice, I might iustly complaine with the Prophet, that I haue spent my strength in vaine, and that *the word of the Lord is made a reproch vnto me, and in derision daylie.* For who seeth not, that this sinne of bribery is growne vnto a common practise and vsuall fashion, hauing both multitude of offenders to defend it, and the greatnesse of the delinquents to grace and countenance it? In so much as now it is made a note of a braue minde, to receiue great gifts, and not to take baser bribes, or to stoope vnto euery sordidous pray. Yea now it is counted a signe of inciuility, not to accept of all proffered kindnesses, and a badge of folly and sottish stupidity to be bashfull in exacting bribes, when the party is backward in tendring of them. Ier. 20. 8.

Quis nisi mentis inops oblatum respuit aurum?

Howbeit, on the other side, considering with my selfe that Christ inueighed against the Mammon of iniquity, though he were derided; that *Ezechiel* preached against the sinnes of the people, though his sermons were but like the pleasant songs of a cunning minstrell to make them merry; that *Paul* neuer ceased to reproue the idolatry of the Ephesians, though he were persecuted for his paines; that being called to be Gods Ambassadours, we must be ready for the deliuery of our message, not only to accompany *Esay* in the Kings court, but also *Ieremy* in the stockes and dungeon; and that being appointed the Lords watchmen, wee ought to tell the people of their sinnes, vnlesse wee would haue their bloud required at our hands; therefore remouing out of sight all impediments, I resolued to intreate of this argument, and to inueigh against this sinne; the loue of my country, the respect of my calling, and the necessity of the times so requiring it. Ezech. 33. 8.

§. *Sect.* 4. *Gods Ministers must reproue those sinnes which they haue small hope to reforme.*

For who may not plainely perceiue, that doth not wilfully shut his eyes, that where this sinne of bribing raigneth, Rulers are corrupted, Iustice peruerted, impunity admitted, and together with it all sinne and wickednesse, the whole state of gouernment disioynted and disordred? Neither hath this contagion tainted one place alone, but hath infected and poysoned the most part, if not the whole state of Christendome: and as it was truely said in the waining

§. *Sect.* 5. *That the sinne of bribery hath corrupted most states and conditions of men.*

and declining estate of the Romane Church and monarchy; *Omnia venalia Romæ*; all things at Rome are set to sale: so is it but too truely verified in these our daies both of that place, which is now the common market, not only of temporall, but also of spirituall things, as dispensations and pardons for sinnes, yea euen of the ioyes of heauen, and likewise of the most parts of Christendome, which are exceedingly ouerspread and corrupted with this vice. For is not that found true in the common experience of these times, which the Wise man obserued in his daies, that *mony answereth to all*, ruleth all, disposeth all? and doe not almost all men make a cleere passage vnto themselues by gifts and rewards, for the atchieuing of their desires, and with these golden raies ripen all their hopes? Doe but looke into the particulars, and we shall find this no false imputation laide vpon the Christian State, but a lamentable truth to be bewailed with deepe grones, and mournefull teares. For howsoeuer kingdomes themselues and free monarchies bee vnualuable, and aboue the pitch of any price, yet what is there in kingdoms which are not daily compassed by rewards? By this ladder some mount vp into the seate of eminency, purchasing by gifts titles, which neuer came to them by inheritance, or by desert; neither doe they now as in former times, ennoble and dignifie themselues, by venturing their life, & spending their blood in the defence of their country; but haue found a speedier and more easie course for the satisfying their ambitious desires, namely, by friends bought with gifts. So that now if euer the saying of the Poet is verified. *In pretio pretiosum est, dat census honores, census amicitias; pauper vbique iacet:* Rewards are only rewarded, gifts buy honors, and procure friends; whereas those who are poore in purse, are contemptible in their persons. So heretofore men were preferred vnto offices for their seruice, sufficiency and desert; but now the vsual entrãce into them is by large gifts; which way is so common, by reason all the other passages are stopped vp, that men are not ashamed to passe thorow it at noone day: and without blushing to iustifie their entrance. Now what wonder is it if these men who entred

Eccles. 10. 19.

into

into their places by bribing, doe in the execution of thē liue by extortion? or that paying for them only for terme of life, more then would purchase a fee simple of like value, if they tooke no more but due and ordinary fees, they should take vniust courses to helpe their bargaine, & to keep themselues from beggery? Neither is this fault onely now to be found among some cunning courtiers, who haue come to their skil by much study, & long experience: but euen amongst Magistrates in cities, who are grown more skilful in cunning hādling of a bribing match, thē in their own professiōs & trades, for learning wherof they haue serued seuē yeers apprētiship.

But as there are many forward proficients in this art of bribing, so none goeth before many Lawyers of these times: who in respect of their skill and deepe reach into these wicked mysteries, may iustly deserue to be esteemed not only Masters of this art, but euen Doctors and professors. For what matter is so foule and vniust, which many of them will not countenance and defend for an extraordinary reward? what title so strong and cleare, which they are not ready to vndermine and ouerthrow for the gaining of an ample bribe? Neither are the lay estate and common-wealth alone tainted with this corruption, but the infection of this vice hath corrupted the Church likewise. For if we looke into the schooles of the Prophets, the seminaries of learning and religion, we shall find that the preferments which by the founders of Colledges were destinated and appropriated to those who were poorest in purse, most destitute of friends, and worthiest in gifts, both of piety and learning: are now sometimes conferred vpon such, as are able to make most friends by gifts and rewards though altogether vnfit and vnworthy of them. So likewise the preferments of the Church are in these times by the same meanes compassed in many places; for theeues and intruders enter the Church dore by the helpe of these golden picklockes. Neither is it now any great furtherance to the obtayning of Church preferments, that a man by laborious studie hath attained vnto depth of learning and eminency of gifts; for though his head be neuer so full fraught with knowledge, yet if his hands be emp-

§. *Sect.* 5. *None goe before some lawyers in the art of bribing.*

tie of bribes, he may haue leaue to stand without doores; and though he haue the tongue of the learned, yet he shall neuer perswade his greedie patrone, vnlesse he can make golden verses, and moone him to hearken with a siluer sounding voice. Yea in truth learning in these times is accidentally an hinderance to the obtayning the rewards of learning: for if that mony were saued which is laid out vpon bookes and candles, and bestowed in gifts and bribes; and if that time were spent in laying cunning plots, for the procuring of preferments, which is bestowed in making men worthy to bee preferred; it would proue a farre readier and speedier course, to compasse these preferments; though in the meane while they should be barbarously ignorant, and thereby fitter to destroy the Church then to build it, to betray it into the power of the spirituall wolfe, then to defend or deliuer it. Whereby it appeareth, that almost all states in all places, are exceedingly corrupted and disordered with this vice of bribing, so as in these times we may make that bold and generall challenge:

Mich. Verin.

Quid non argento? quid non corrumpitur auro?
Qui maiora dabit munera victor erit.

What is there which is not corrupted with siluer and gold? And who in competition and in all suites, hath the preheminence and victory, but he who can bring largest gifts? Neither are the preferments of honor only attained vnto by these bribing courses, but also the preferments of wealth and riches: for as the cunning fisher baiteth his hooke with a small fish to get a greater, so the onely course in these daies to compasse greater wealth, is to venture that which we alreadie haue, to bring our state to a low ebbe when we would hopefully expect a full sea, and to impouerish our selues with giuing bribes, when we desire to be aduanced to the greatest riches.

CHAP.

Chap. II.

That bribing is forbidden and condemned as a great sinne, both by God and men.

VT the more generall this vice is, the more danger there is of being infected with it, and consequently the greater care and circumspection must be vsed, to keepe our selues from the common pollution of bribing, whether we respect giuing or receiuing. And to this purpose that wee may be more strongly armed against this sinne, which whilest it allureth and delighteth, pierceth the very heart and soule; I will set forth the greatnesse and odiousnesse thereof, together with the miserable fruites which it bringeth forth, both in respect of particular persons, and whole common-wealths and countries. That it is a sinne to bribe, appeareth hereby, in that the Scriptures forbid and condemne it. Exod. 23. 8. *Thou shalt take no gift; for the gift blindeth the wise &c.* The which is repeated, and by repetition confirmed, Deut. 16. 19. *wrest not thou the law, nor respect any person; neither take reward &c.* Yea not onely is it condemned as a sinne by the Scriptures, which is the exact rule of iustice; but also by the light of nature, though much decaied and corrupted. For euen Heathen men haue abhorred bribing, as a corrupting sore, which eateth out the heart of all vertuous cariage, and as a freeting canker which deuoureth whole societies and common-wealths. *Ephialtes*, although a poore man, refused great gifts when they were offred, because, as he said, *hee should therby be moued to deale vniustly, if his benefactors importuned him; or be condemned as vngratefull for not requiting their benefits. Alcumenes* said, that *he could not receiue gifts, and keepe peace with the Lawes. Phocion* receiuing an hundred talents as a gift from *Alexander*, demanded of the messenger wherefore it was sent to him, rather then to any other of the Athenians; and vpon this answer returned, Because he knew him to be an honest and iust man; he replied againe: *Why then*

§. *Sect.* 1. *Bribery condemned, both by the law of God, and light of nature.*

Exod. 23. 8.

Deut. 16. 19.

Aelian. lib. 11. *de var. hist.*

Plutarch. Apoth. Lacon.

then I would intreat your master, that he will suffer me to continue in my honesty and iustice: thereby implying, that he could not possibly be such an one, if he suffered himselfe to be corrupted with rewards.

§. *Sect.* 2. *The Scripture condemneth bribing as an hainous sinne.* Amos. 5. 12.

But the Scripture goeth further, and condemneth bribing, not onely as a sinne, but also as a mighty sinne. Amos 5. 12. *For I know your manifold transgressions, and your mighty sins: they afflict the iust, they take rewards, and they oppresse the poore in the gate.* The which as it is true of all bribers, so especially of those, who being in the place of Magistracy & authority are corrupted with rewards and moued thereby to peruert iudgement; and also of al others who are allured by bribes, to attempt any thing which is vnlawfull and wicked. For all such grieuously sinne against God, their neighbour, and themselues; against the Lord, not onely by direct breaking of his commandement, but also in dishonouring his name after an extraordinary manner, namely, by drawing him as much as in them lieth, into the fellowship of their sinne, or at least into the slander of it. For Magistrates are Gods deputies and vicegerents here on earth, and the iudgements which they administer are not their owne, but the iudgements of the great King of heauen and earth; as *Iehosaphat* 2. Chron. 19. 6 telleth his Iudges, 2. Chron. 19. 6. *Take heed what you doe: for you execute not the iudgements of man, but of the Lord, and he will be with you in the cause, and iudgement.* When as therefore they being corrupted doe peruert iudgement, what doe they else but make the Lord to the vttermost of their power to pronounce a false or vniust sentence? What doe they but offer vnto him a kind of violence, in forcing him by his substitutes to do that which is contrary to his owne nature? *For the Lord respecteth not persons, nor receiueth rewards*, as it is, 2. Chron. 19. 7 2. Chron. 19. 7. *He regardeth not the rich more then the poore.* Iob 34. 19. and 36. 18. Iob 34. 19. Neither can a *multitude of gifts moane him to acquite the sinner*, chap. 36. 18. Where as they cõtrariwise vsurping Gods name and place, by rewards are seduced to peruert iudgement, acquitting the guilty, and condemning the innocent; and so bring an imputation of iniustice vpon God himselfe, and pollute his holy name with the filthinesse

How the briber sinneth against God.

of

of their sinnes, as the Lord challengeth them, Ezech. 13.19. Ezech. 13.19.
Will ye pollute me among my people, for handfuls of barley, and pieces of bread, to slay the soules of them that should not die, & in giuing life to the soules that should not liue, in lying to my people that heare your lies?

Secondly, they directly offend against the Lord, in that they are ready to set to sale, iustice and truth, which are vnualuable and most precious in his sight; euen as if the subiect to satisfie his greedie appetite, should not be content to rob his Princes treasury, but also should make sale of his great Seale, and the scepter of his kingdome.

§. *Sect.* 3. *How the briber sinneth against his neighbour, and first against priuate men.*

But as the briber sinneth against God, so also against his neighbour; and that both priuate men, and whole societies. Against priuate men he offendeth diuers waies; first against those whom he wrongeth by iniustice, either when he depriueth them of their right, robbing them of that wherewith God hath endowed them, or by condemning the innocent whom God iustifieth, or by oppressing the weake & friendlesse, whom God would haue especially fauoured and respected.

Secondly, he sinneth against the partie for whose sake he doth iniustice, in that he taketh a reward to countenance him in his vniust courses, to harden him in his sinne; and by making the wronges and iniuries iustifiable and lawfull, which he hath offered to his neighbour, causeth him securely to goe on in his wickednesse without repentance.

Lastly, hee offendeth against his instruments whom he vseth in these vniust imployments; for if *Iesabel* will vniustly spill *Naboths* blood, and spoile him of his vineyard, then also must she haue false witnesses to accuse him, and vniust Iudges to condemne him; and if *Felix* will be a cunning taker of bribes, he must not goe bluntly to worke, and himself make the match; but he must haue his wicked brokers to beate the bargaine, who also if the truth come to light, may beare the blame, and excuse their master. And so these wretches seldome goe to hell alone, but draw others with them into the like fearefull condemnation.

CHAP.

Chap. III.

How the briber sinneth against particular and priuate societies.

§. *Sect.* 1. *Of the bribery of Landlords.*

AND thus the briber sinneth against particular men. Against whole societies he likewise offēdeth, & that both priuate & publike. Against priuate societies, as namely against families, whether they belong to others, or that wherof himselfe is gouernor. Other mens families they waste and spoile, by exacting gifts and rewards frō them, & like greedy, but yet idle birds, they rob other mens nests to feather their own. In which respect the greedy Landlord principally offends, who being to let a lease to a poore tenant, doth not only raise the rent and inhance the fine; but in churlish cunning keepeth aloofe, looking sternly, & speaking bigly; neither can hee be perswaded to come vnto any agreement, vntill his wife, or children be feed with bribes, to mediate in the behalfe of the poore tenant, and so make him more tractable and inclinable to entertaine his motion. And when the lease is taken at so high a rate, that by sweating almost vnto bloud, he cannot maintaine his poore family, yet if he regard his Landlords displeasure, and would haue him to looke vpon him with a cheerefull countenance; yea if he desire to be out of his lurch, and would not haue him alwaies ready to watch him a mischiefe when the least occasion is offred; he must at euery good time present him with the fat of his labours, though he spare it out of his owne belly; and be alwaies ready at his Landlords pleasure, to toile himselfe and his cattell also, with gaineles paines, and vnrewarded labour. And what is this but as the Prophet speaketh, to *beat the people in peeces, & to grinde the faces of the poore? What is it but to sel the poore for old shoes, & basely to vndervalue those as slaues & men of no worth, whom Christ hath redeemed with the inestimable price of his owne most precious bloud?* What is this, but not only to plucke off the clothes from their backs, and

Isa. 3. 14. Amos 8. 6.

and their meate from betweene their iawes, but euen to pull off the skinne from the flesh, and the flesh from the bones, and like cruell Canibals, to eate the flesh of Gods people, hauing first flaied off their skinnes, broken their bones, and chopt them in peeces, as for the pot, and as flesh within the caldron, as the Lord complaineth of the Princes of Israel: Mich. 3. 2. 3.

Mich. 3. 2. 3.

§. *Sect.* 2. *The manifold bribery of diuers Lawyers.*

The like may be said of many couetous lawyers; for I doe not accuse all, nor any, whose consciences doe not accuse them; and I know that there are many of this honourable profession, who doe truely feare God, loue iustice, hate the corruptions of the time, and make conscience of their waies; but I only tax such, as being wholly possessed and corrupted with greedy couetousnesse, stand accused and conuinced before God by the testimony of their own consciences of these griping courses, and of this vnconscionable bribing, whereby they spoile whole families, and lay wast dwelling houses as desert places; for when men come vnto them for helpe, to maintaine their iust titles, and to enter or keepe them in possession of their right, they of all others most wrong them; & if at all they preserue their state, it is that themselues may pray vpon it; vsing herein their clients as the briers the sheepe, who when he commeth amongst them for shelter against the storme, is so inueigled, that before he can get out, he must leaue his coate behind him. Neither is this the case of the one client alone, but herein both aduerse parties doe well agree; for oftentimes both he that doth and receiueth the wrong, he that hath a iust title vnto that for which he sueth, as well as he that deteineth other mens rights from the true owners, haue through tedious suits their estates brought into such deepe consumptions, that they neuer recouer of it. So as it had bin much better oftentimes to haue giuen away their right, then to haue sued for it; because they can haue no end of their chargeable suites, til hauing spent al, their pouerty procureth a priuiledge of exemption. In which respect many Lawyers of our times may be truly said to accord contentiõs, as in the fable the kite cõpounded the strife between the mouse and the frog, namely, by making a pray of both

parties. And those who sue for their helpe, are like vnto true men, who whē they cannot agree about the diuision of their goods, either partie desiring the greater share, commit the matter to be comptimitted and decided by theeues, who inrich themselues with the spoile of them both: or like vnto the blind and the lame, contending who should haue the oister which the one spied, and the other tooke vp, and not being willing to decide the matter betweene themselues, did chuse an arbitrator, who did eate the meate himselfe, and gaue a shell to either partie.

§. *Sect.* 3. *That lawyers diuerslie offend in this sinne of bribing:* 1. *when as they take gifts to maintaine an vniust cause.*

But because it is not enough to say that they are diseased, vnlesse we also point at the sore; or to accuse them of bribing, vnlesse we also shew wherein their taking rewards is to bee condemned; we are further to know, that in this regard they principally offend, first, when they take gifts for the defending of an vniust cause, themselues knowing before they take it in hand, that it is of this nature and qualitie. A commō practise amongst many lawyers of these times, who care not how bad the cause be, so the fee be good, nor how emptie the courts be of Iustice, so that their chests hereby may be filled with riches. But herein they grieuouslie sinne against the Iudge, whom by their pernicious eloquence, colourable glosses, and false suggestions, they labour to blind, that they may seduce and misleade him out of the path of Iustice, into the by-waies of error and vnrighteousnes. They sin against the aduerse partie, ioyning their helping hands with such theeues, as would rob them of their right, and spoile them of their iust possessions. They sinne against their owne client, either by taking his monie to doe him no good, his cause being apparantly euill; or when it is more hidden and intricate, by strengthening him in euill, countenancing him in his bad course, and by selling vnto him for his fees an vniust bargaine, which he hath no more right to buy, then the other to sell, which one day will be a clogge to his mind, and a corrasiue to his conscience. And lastly, they sinne against their owne soules, both by scraping out the signe of one who is an inheritour of Gods kingdome, and by taking vpon them a marke of reprobation and damnation, namely, the

receiuing

receiuing of *a reward against the innocent*: as it is, Psal. 15 5. and whilest *they call good euill, and euill good, wrong right, and right wrong, iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him*, they make themselues subiect to a double woe denounced against them: Esa. 5.20.23. Psalm. 15. Esa. 5 20.23.

Secondly, they are guilty of this sinne of bribing, who exact extraordinary fees for ordinary labour, and excessiue rewards for small paines to themselues, and as little profit to their clients. The which is a common fault of these times, wherein some Lawyers so much ouervalue their labours aboue their worth, that scarce ten times so much as their ordinary fee will bring them to the barre, or cause them to open their lippes in the behalfe of their client, if they be men of any note. But we are to know that by the rule of iustice, there ought to be a proportion betweene the worke and reward, betweene the seruice and the wages, respect being had of the dignity and state of the person who taketh the paines; and whatsoeuer exceedeth this iust proportion is no better then bribery, extorsion, and theft in Gods sight. Neither must this proportion be measured according to their owne conceit, which is commonly vnequall and partiall, through ouerweening pride, and bewitching selfe-loue, but according to the lawes of the land, and limitation of the State, whereby all such things are to be ordered and determined. Besides, as this taking of excessiue fees is bad in it selfe, and full of iniustice & corruption, so is it of worse consequence; for if none of worth can be entertained but at these high rates; then those who are of low condition and meane estate, are through their necessity debarred of their helpe & counsell; and onely those who abound in wealth, and haue full purses, haue the benefit of it; whereof it must needs follow, that through the great skil and perswading eloquence which is vsed in the defence of their cause who are rich, & through the weake and insufficient handling of the poore mās cause, though neuer so iust; powerful iniustice wil get the vpper hād oftentimes of weak right, and truth hauing no patrons but her own naked simplicity to maintaine her, against the vnre- *5. Sect. 4. 2. By exacting extraordinarie fees for ordinarie busines.*

sistable violence of bold eloquence, and cunning insinuations and surmizes, doth not seldome in these daies take the foile.

§. *Sect.* 5. 3 *When hauing receiued their fees, they will not speake in their clients cause.*

But much more doe they offend, who receiuing their fees, sometimes double and treble, will not vouchsafe when the cause of their clients is to be heard, to come vnto the barre, or to open their lippes in defence of their right. Whereby they greatly iniury their clients, in betraying their cause vnder colour of patronage, withholding their promised counsell and helpe, when the necessity of the cause most requireth it: whereof it must needs follow, that the aduerse party will obtaine an easie victory, when being armed at all points for the incounter, he findeth no aduersary in the lists to make resistance. And also hereby they make themselues guilty of shamefull theft, in that they take those fees, which of right doe not belong vnto them: for the reward is not absolutely giuen vnto them, but vpon the condition of their best assistance, the which condition being not performed, they haue no iust title vnto the gift; no more then the seruant hath right to his wages, who doth no work, or spendeth his whole time in following his owne businesse. Now the cause hereof principally is their griping couetousnesse, which maketh them thinke all the water lost which runneth besides their mill; and therefore they greedily vndertake as many businesses as are commended vnto thē by assured hope of large gaine, though it bee impossible, that they should carefully prosecute one of three as the causes require. And so they not only empty their clients purses of their mony, but also their hearts of all comfort, when they find their cause betraied by those who should haue defended it; and perceiue to their griefe that these broken staues haue failed them, when they most relied on them. And secondarily, this commeth to passe through the importunity of the client, who looking more into the skill of his counsellours, then into the goodnesse of his cause, is in policie contented to giue a large fee to one, of whom he hath conceiued a great opinion, rather to hinder his aduersary, then to helpe himselfe. For hauing no hope of entertaining him to speake in his owne cause, he putteth

The causes of the former sin: 1. The couetousnesse of the Lawyer.

2. The importunity of the client.

into

into his mouth this golden gagge, to reſtraine him from ſpeaking againſt him, in the behalfe of the aduerſe party. Wherin they behaue themſelues like the poore Indians, who offer ſacrifice to the diuels, not becauſe they looke to obtain from them any good, but becauſe they would reſtraine them from doing them any hurt: ſo theſe not for hope of receiuing any helpe, but to keepe them from hurting their cauſe, fee them with large gifts; whereby it commeth to paſſe, that they who in this corrupt ranke are of greateſt fame, are more inriched by their ſilence, then others by their laboured ſpeeches; and haue more and greater fees to keepe them ſitting ſtill and doing nothing, then others for trudging to the courts, and taking all the paines.

Laſtly, they offend by making tedious delaies, and protracting of ſuits, from terme to terme, and yeere to yeere, diuiſing a thouſand quirkes and ſhifts to keepe the cauſe from comming to a iuſt triall, to the end, that together with the ſuite, their fees may be continued, and become of extraordinary rewards annuall rents, to be paid vnto them quarterly at euery Term. So that in theſe daies the execution of iuſtice is farre vnlike vnto that it was in the time of *Moſes*, for then *Iethro* complained that the peoples ſuites were too tediouſly delaied, becauſe they were faine to waite from morning to night to haue their cauſes heard and tried: whereas now a plaine deed, well penned for matter and forme, and ratified by hand and ſeale, may depend in ſuite a yeere or two in deſpite of the beſt meanes, which the wronged plaintiffe can make to right himſelfe. And if there be any great difficulty in the cauſe (as what may not be made difficult which conſiſteth in words and phraſes more then in equity and iuſtice?) then the corrupt Lawyers of theſe times take a leaſe of their clients for terme of life, yea ſometimes for three liues ſucceſſiuely, the nephew ending that ſuite which the grãdfather began. Yea and oftentimes after all this expenſe of time and mony, the title is neuer the better cleared, but onely wearineſſe and pouerty put an end to theſe ſuites which ſtomacke and abundance began. And he who gaineth moſt, ſitteth downe by loſſe, ſeeing in reſpect of his great expenſe it had

§. *Sect.* 6. 4. *By making tedious delaies, and protracting ſuites.*

Exod. 18. 14.

beene much better, both for his ſtate and mind, to haue had a ſpeedy ouerthrow, then ſo tedious a conqueſt. So that lawing in theſe times is much like to gaming, wherein vnthrifts caſt the dice who ſhall haue one an others mony; and the Lawyers cheſt like the butlers boxe, which in the end receiueth all, and maketh both parties to become beggers; for as in both there is equall hope, ſo no more certainty of deſired ſucceſſe, one vndoing that which another hath done, and ouerruling that as vniuſt, which another hath determined to be iuſt and equall.

§. *Sect.* 7. *How the briber deſtroieth his owne familie.*

And thus haue I ſhewed how the briber deſtroieth other mens families. The like may alſo be ſaid of his owne; for howſoeuer he by bribing principally intendeth to build his houſe, and to aduance his poſterity to great honour and riches; yet oftentimes it commeth to paſſe through the iuſt iudgement of God, and by his infinite wiſdome and power ouerruling al his plots and purpoſes, that in ſtead of building his family he deſtroieth it, in ſtead of aduancing his poſterity he bringeth vpon it vtter ruine and diſgrace. This is manifeſt both by the Scriptures and by continuall experience of all times. The Wiſe man telleth vs, that *hee who is greedy of gaine*, that is, ſo couetous as that he will not ſtick to vſe thoſe vnlawfull practiſes of bribing and oppreſſion to inrich himſelfe, *he troubleth and diſturbeth his houſe*; *whereas hee that hateth bribes ſhall liue*, Prou. 15.27. So it is ſaid Iob 15.34. *that fire ſhall deuoure the houſes which are built with bribes*, that is, they ſhall be brought to vtter ruine and deſtruction. The which heauy iudgements here threatned haue accordingly been inflicted, as experience of all times hath taught vs: for howſoeuer men may aduance themſelues by theſe wicked courſes for a time, yet it could ſeldome be obſerued that the third heire had cauſe to glory in the gettings of his bribing anceſtors.

Prou. 15.27. Iob 15.34.

CHAP.

CHAP. IIII.

That bribery is hurtfull and pernicious to the Common-wealth.

BVt as bribers doe destroy priuate families; so they are alike hurtfull and pernicious to whole countries and Common-wealths: for first, bribery ouerthroweth Magistracy, and all lawfull gouernment, and bringeth with it an anarchie and confusion. To which purpose one saith, that *ablatio muneris tinea est regiminis*; Bribing is the mouth of gouernment. For howsoeuer men hold the places, and haue the authority of Magistrates, yet if they loue gifts they will so charm them that they will haue no eies to see disorders, nor eares to heare complaints, nor vnderstanding to discern between good & euil, right or wrong, but as they are informed & led by those who bribe thē. Whereupō a large dore is opened to al disorder and licentious liberty, no man being restrained frō any wickednes, but those who are vnable to bring gifts, & to make their peace by rewards. §. *Sect.* 1. *Bribery ouerthroweth magistracy.* *Cassi. in Epist.*

Secondly, by bribing the Common-wealth is robbed, spoiled, and impouerished: for seeing no businesse can be dispatched, no right obtained, no law executed but by the helpe of gifts; and considering that these occasions, are in all states daily and continuall, amongst innumerable persons of all degrees, it must needes follow, that in short time the whole wealth of the country will be exhausted, and ingrossed into the hands of these robbers. Hence it is that the Prophet *Esay* matcheth bribing Magistrates with theeues, Esa. 1. 23. *Thy Princes are rebellious and companions of theeues, euery one loueth gifts & followeth after rewards.* Neither in truth is there any difference betweene them; sauing that theeues rob only some few priuate persons, but these whole countries and Common-wealths; they by plaine force, and these by disguised subtilty and vnder colour of law. So the Prophet *Ieremy* compareth them to cūning fowlers, which lay snares §. *Sect.* 2. *By bribing the common-wealth it robbed and spoiled.* Esa. 1. 23.

and

and make pitfalls to catch men, and their houſes to cages, in which they keepe and ſtore vp that riches which they haue
Ier 5.26.27. catched and ſeazed vpon by theſe vniuſt courſes, Ierem. 5.26. 27. For purpoſely doe ſuch Magiſtrates make lawes, not for maintenance of order, iuſtice, and gouernment; but that they may ſerue as ſnares to intrap men, and that being catched, they may redeeme their liberty and impunity by large gifts. Or if there be any other made, they vtterly neglect the execution of them, though they be neuer ſo profitable and neceſſary for the good of the Common-wealth, vnleſſe they bring ſome priuate gaine to their owne cheſts.

5. *Sect.* 3. *Bribing peruerteth the whole courſe of iuſtice.* Thirdly, by bribing iuſtice is peruerted, innocency oppreſſed, and iniuries countenanced and defended; and what can follow but the ruine of the Common-wealth, when as iuſtice, which is the maine pillar whereby it is vpheld, is pulled downe? This appeareth by teſtimonies of Scripture, and
Exod. 23.8. by examples: Exod. 23.8. *Gifts blind the wiſe, and peruert the words of the righteous.* If then the wiſe & righteous, who haue both wiſdome to diſcerne truth from falſhood, and right from wrong, as alſo will, to imbrace the good, and refuſe the euill, be ſeduced and peruerted from their vpright and iuſt courſes, and miſlead into the by-waies of error and iniuſtice with bribes and rewards; then what will become of thoſe who naturally want that cleareneſſe of iudgement to know what is good, or that loue of goodneſſe to imbrace
Deut. 16.19. it when it is diſcerned? So Deut. 16.19. the holy Ghoſt ioyneth wreſting of the law, reſpecting of perſons, and taking of rewards in the ſame prohibition, thereby intimating that theſe three goe together, and that bribing is the cauſe of both the other, as the words following plainly ſhew. And as this as their maine end doe wicked men aime, when as they preſent their Iudges with rewards, as appeareth, Prou. 17.23.
Prou. 17.23 *A wicked man taketh a gift out of the boſome to wreſt the waies of iudgement.*

6. *Sect.* 4. *The former point cleared by examples.* This likewiſe appeareth by examples. When *Samuels* ſons
1. Sam. 12.3 would not walke in their fathers waies; which was to adminiſter iuſtice indifferently without reſpect of perſons, or taking bribes, as himſelf proteſteth to the people 1. Sam. 12.3.

but

but did *turne aside after lucre, and tooke rewards*; then they *also peruerted iudgemẽt*, as it is 1. Sam. 8. 3. So the Magistrates of Israel being corrupted with greedy couetousnesse, made rewards the very end and maine scope of their iudgement, Mich. 3. 11. Yea euen righteous *Dauid*, a man according to Gods owne heart, was so intangled and corrupted with *Zibaes* bribe, that he vniustly condemned innocent *Mephibosheth* before his cause was euer heard; and when the iniustice of this sentence appeared, by that iust apology which he made for himselfe; yet was he so possessed with *Ziba* his gift and false report, that neither the loue which himselfe bare to iustice, nor the remembrance of the vnmatchable kindnesse and manifold benefits, which he had receiued from his deare *Ionathan*, could moue him to reuoke wholly his vnrighteous iudgement, nor to inflict vpon this insinuating vassal deserued punishment, for his treachery towards his innocent master. So hard a thing it is to intertaine vnpartiall iustice, when the heart is forestalled with rewards, or to walke in the narrow path of righteousnesse, when the eye of iudgement is hoodwinckt with bribes.

1. Sam. 8. 3.

Mich. 3. 11.

2. Sam. 16. 1, 2 and 19. 29

But this will better appeare, if we more particularly examine the vniust cariage of those, who being in authority, suffer themselues to be corrupted with bribes; for when preiudice of the cause is wrought in their mindes through the perswasion of golden eloquence, there is none so wicked whom they will not iustifie, nor any so innocent, whom they are not ready to condemne. Neither doe they in determining of causes, consider what is iust, but onely remember what they haue receiued; not what in equity and conscience they ought to doe, but what they haue promised to doe for their reward. And of these the Prophet speaketh, Esa. 5. 23. *Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.* For the former; when a cause is to be handled and determined before a corrupt Iudge, who loueth gifts, and hath his hand open to receiue rewards; then the prouerbe is alwaies verified: *Pecuniosus damnari non potest:* A monied man cannot be condemned; nay scarcely reproued for his greatest faults; for as one

§. *Sect.* 5. *Bribing Iudges iustifie the wicked for a reward.*

Esa. 5. 23.

Ambr. in 1. Cor.

saith: *Libertatem arguendi amittit, & peccat qui ab eo accipit, qui ideo dat ne corrigatur*; He loseth his liberty of reproouing, and thereby greatly offendeth, which doth receiue a gift from him, who therefore bestoweth it that he may not be corrected. For how can he freely rebuke such an one for his faults, whom before he hath made priuy to his owne grosse corruptions? Or what power hath hee to draw out the sword of iustice, for the punishment of sin, when as hee hath suffred his hands to be manacled with bribes? Or how can he in triall of right administer righteous iudgement without respect of persons, who hath made sale of both his eares, eyes, and tongue for a reward, and vpon earnest receiued, hath obliged himselfe to vse all fauour to the one party, before the cause is examined?

§. Sect. 6. Bribing Iudges oppresse the innocent.

And as he is readie for reward to iustifie the wicked; so also to wrong the innocent; for if their cause be so cleere and manifest, that it cannot with any colourable shew of reason goe against them; then doe they so tire them with delaies, and so discourage them with endlesse paines, and excessiue charges (they being vnable to counterpoise the gifts of their aduersaries) that they are faine to giue it ouer before they can haue a day of hearing, or come to a lawfull triall. So the Lord complaineth of the bribing Iudges of Israel, Esa. 1. 23. *Euery one loueth gifts, and followeth after rewards; they iudge not the fatherlesse, neither doth the widowes cause come before them.*

Esa. 1. 23.

But if the cause of the poore man haue in it any difficulty, then though it be neuer so iust, yet he were better to giue it ouer, and spare his cost, and saue his further labour, then to prosecute his right before a bribing Iudge; for he shall (as the prouerbe is) but cast the helue after the hatchet, and enter into an endlesse labyrinth, in which when he hath long trauailed, he shall find himselfe as farre from his hoped issue, as in the first houre of his entrance, wanting the golden thread which should guide him in his way. And if in the prosecution of his cause, for want of counsell he giueth the least aduantage to his aduersary, though it do not concerne the equity of the matter, but onely the error of the forme,

and

and faulcineſſe of his plea, he is ſure to be cruſhed, and to haue the cauſe, though neuer ſo iuſt, go againſt him. And of this corruption, the Lord accuſeth the corrupt Iudges of Iſrael, Amos 5.12. *They afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate*, that is, ſitting vpon the ſeats of iudgement, which in thoſe times were placed in the gates of their cities. Amos 5.12.

Yea, ſo greedy of gaine is the bribing Iudge, that for a reward, he will betray the liues of the innocent, and to inrich his cheſts, ſet to ſale the deereſt bloud of righteous perſons, not caring ſo he may haue gold to purchaſe large poſſeſſions, though his fields be called *Acheldama*, fields of bloud. With ſuch wicked Iudges the Lord expoſtulateth, Ezech. 13.19. *And will yee pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſoules of them that ſhould not die, and to giue life to the ſoules that ſhould not liue? &c.* And ſuch hee accuſeth and condemneth, Ezech. 22.12. *In thee they haue taken gifts to ſhed bloud.* §. *Sect.* 7. *Bribing Iudges ſlick not to betray the liues of the innocent.* Ezech. 13.19 and 22.12.

And thus haue I ſhewed how many miſchiefes the bribery of the Magiſtrates and Iudges, brings vpon a State, through the peruerting of iuſtice; of all which, ſome will thinke themſelues acquitted, who can truely ſay in their owne defence, that howſoeuer they receiue many gifts, yet it is not for peruerting of righteous iudgement, but onely they take rewards, and gratuities, for the doing of iuſtice, and for the righting of mens wrongs. For as amongſt Sorcerers there are ſome called good, and ſome bad witches; the one curing thoſe diſeaſes which the other hath cauſed, and helping what the other hath hurt; and yet howſoeuer they differ in name, yet in truth they are of one nature; and are both direct witches, who equally labour to enrich Satans kingdome, both with their owne ſoules, and with the ſoules of others who are ſeduced by them: So among bribers, there are ſome, who may be called good in compariſon of others, who take rewards, to right the others wrongs, and releeue thoſe who others by their vniuſt ſentences haue oppreſſed; notwithſtanding theſe are bribers too, corrupt, vnrighteous, and naught, although not altogether of ſo malignant a diſ- §. *Sect.* 8. *Bribing Iudges anſwered, who pretend that they onely take gifts to doe iuſtice.*

position as the other. For it is as great iniustice to inforce a man to buy that which is his owne already; as to giue vnto him that which of right belongeth to another; and he that goeth thus farre to make iustice, which is in her nature free, to become venall, and of a slauish nature, within a while will be so blinded with gifts, that he will not sticke to set iniustice also to sale; and as one saith: *Qui non erubescat dicere, quid mihi dabis vt tibi iustitiam faciam? nonne simile est ac si dicatur, quid mihi vultis dare, vt abnegem, officium perdam, & deum vendam:* That is, He that blusheth not to say, what wil you giue me, and I will doe you iustice? is as ready to say; what will you giue me, and I will denie to execute iustice, neglect my duty, and sell God himselfe? Howsoeuer it is, it cannot be but great preiudice to the vprightnesse of a Iudge, and a shrewd presumption of his corruption, when as he receiueth gifts of those who haue suites depending before him; for as a wife or maide would incurre the danger of iust suspition, of hauing an vncleane heart, who being solicited by a fornicator to commit whoredome, should receiue his gifts, although she should deny his suite: for howsoeuer in word she refuse his wicked motion, yet indeed she receiued pledges of his loue: so likewise are such Iudges not without cause to bee suspected, who receiue gifts of those who labour to peruert iudgement; for howsoeuer in outward shew, they make profession of integritie, yet in action they receiue the pawnes of vnrighteousnesse, which will cause them to preiudice the cause, and to halt in the administration of iustice, and to respect the person of one, more then of another, and the cause for the persons sake.

Greg. lib. 12. Moral.

§. *Sect. 9.* *Bribery is a cause of treachery and treason.*

Fourthly, the sinne of bribing is pernicious to the common-wealth, as it is a cause of all treachery and treason against the State. For he that will not sticke to sell iustice and iniustice, will not sticke to set the common-wealth to sale also, and betray it into the hands of the enemy for large gifts, when hee doth but get opportunitie, and can doe it safely, secretly, and without danger. Of this, great *Philip* of Macedon had often experience in his time; and therefore he thought no castle so impregnable, no fort so strong, but that

that there might be found roome and passage for an asse laden with gold to enter into it. But much more doth this corruption abound in our times; for who seeth not, that it is an vsuall thing in the time of warre (as the prouerbe is) *Argenteis hastis pugnare*, to fight with siluer pikes, to vndermine a State with siluer pick-axes, and to batter downe the walles of the best defenced City with these golden bullets? Neither do the great Commanders of these times vsually bring their forces against any country or city, or venture to winne it by inuasion and assault, before they haue first made way vnto themselues by large gifts, and by corrupting bribes haue made a great party of the aduerse side, or at least some speciall men, who may giue them from time to time secret intelligence of all affaires of the State, of oportunities to bee vsed, and impediments to be remoued, and who will when occasion serues, betray their country, as much as in them lieth, into the enemies hand. And by this meanes more cities are sacked, and more countries subdued, then by force of armes and dint of sword: yea in truth, so doth this bribing corruption infect all States in these daies, that were it not that the Princes and gouernors (being taught by manifold experience the greatnesse of this danger) had a most vigilant eye to foresee and spie out these mischiefes, and a seuere hand to punish treachery when it is discouered, scarce any State would remaine vnshaken, and vnruined, by these corrupt courses.

§. *Sect.* 10. *Bribing bringeth the common-wealth to destruction.*

Lastly, bribing is pernicious to the common-wealth, as being in it selfe a notable meanes to bring it to destruction; for not onely it ouerthroweth iustice and truth, which are as it were the sinewes, wherewith al States are strengthened and held together, and euen the very pillars vpon which the good and safety of all common-wealthes are built; which being taken away, the State must needs be weakened, dissipated and brought to ruine: but also it inflameth the fire of Gods wrath against that country where it much aboundeth, and bringeth downe his fearefull iudgements vpon it, whereby it will soone be destroyed, though there were no enemies to oppose against it. And as this truth is warranted by manifold

nifold experience of theſe times, ſo by the infallible word of
Pro.29.4. God which cannot lie. So Prou.29.4. *A King by iudgement maintaineth the country, but a man receiuing gifts deſtroieth it.* The Prophet *Ezechiel* alſo reckoneth this ſinne of bribing amongſt thoſe capitall ſinnes, which moued the Lord to bring vpon Ieruſalem, deſtruction and deſolation. Ezech.
Ezech.22.12. 22.12 14.15. The Prophet *Micah* likewiſe, hauing ſhewed that all ſorts of rulers amongſt the people of Iuda were corrupted with bribing, ſaith, that for this cauſe, *Zion ſhould bee plowed as a field, and Ieruſalem ſhould bee made an heape of ſtones, and the mountaine of the houſe, as the high places of the*
Mich.3.11.12 *foreſt:* Mich.3.11.12.

CHAP. V.

That the ſinne of bribing is exceeding hatefull to the Church.

§.*Sect.*1. *Bribing is the doye, whereby inſufficient Miniſters enter.*

BVt as the ſinne of bribing is pernicious to the common-wealth; ſo likewiſe it is exceeding hurtful to the Church. For as *Iudas* being poſſeſſed with greedy couetouſneſſe, cared not to betray our head Ieſus Chriſt for a reward, ſaying vnto the high Prieſts, *What will you giue me and I wil betray him*; ſo the greedy patrones of theſe daies, intending onely their owne gaine, ſtick not to betray the body of Chriſt, to wit, his Church into the hands of *Ieroboams* Prieſts, made of the baſeſt of the people, in the firſt place demanding with *Iudas, what will you giue me*; neuer regarding in the meane while how few their graces be, whō they preſent, ſo their gifts be many; nor how vnfit they are to teach the people, ſo they are ſufficient to bring large rewards, or at leaſt to ſubſcribe vnto bonds, by which they exclude thēſelues from the greateſt part of their liuing. Whereby it cōmeth to paſſe, that the people wanting inſtructiō, are deſtroied for want of knowledge, and remaining blinded with ignorance, are made an eaſie pray to be ſeduced and miſlead into errors and hereſies, by the Prieſts, Ieſuites, Papiſts,

piſts, Browniſts, Familiſts, and all other ſectaries and wicked heretiques. Of all which miſchiefes the corrupt bribing, which is vſed in theſe daies, is the principall cauſe; for if it were not for the gifts of the purſe, the gifts of the minde would be reſpected and preferred. But let all ſuch corrupt patrons know, that they are no better then ſacrilegious theeues in the ſight of God and men, who by robbing the Church of ſuch liuings, which are dedicated and conſecrated vnto God for holy vſes, doe make both themſelues and their families liable to Gods heauy plagues & fearful iudgements. For if *Balthaſar* was cut off in Gods wrath for drinking in the veſſels of the Temple, which his predeceſſor *Nebuchadnezer* had vniuſtly brought into his treaſury; then what ſhal become of them, who haue not only the moſt part of their plate made of Church-mettall; but alſo haue ſacrilegiouſly taken the bread which they eate, and the meate and drinke which they continually feed vpon, out of the Churches ſtorehouſe? If *Ananias* and *Sapphira* were ſmitten with preſent death, for keeping back part of the price which was raiſed out of their owne poſſeſſions, after it was conſecrated to the Churches maintenance; then what death and condemnation is due vnto them, who violently rob and ſpoile the Church of her owne reuenues and lawfull right, vnto which God in his word, and good Princes by their lawes haue intitled it; and wherewith others tendring more Gods glory, and the flouriſhing eſtate of the Church, then their owne particular, haue richly and religiouſly endowed it? Dan. 5.

Secondly, by this bribing, euen thoſe Miniſters which are able to teach the people, are ſo corrupted, that they ſpeak not thoſe things which are profitable, but ſuch things as are plauſible to their benefactors; they daube ouer their faults with vntempered morter, promiſing peace where the Lord denounceth warre, and immunity from puniſhment, when the ſword of Gods iudgement is already drawne, and ready to ſtrike. And of this corruptiō the Lord accuſeth the Prieſts of Iudah, Mich. 3. 11. *The heads thereof iudge for rewards, and the Prieſts thereof teach for hire, and the Prophets thereof prophecy for money, &c.* §. *Sect.* 2. *By bribing, ſufficient Miniſters are corrupted.* Mich. 3. 11.

CHAP.

CHAP. VI.

That the sinne of bribing is most pernicious to the briber himselfe.

§. *Sect.* 1. *Bribers deprive themselues of a marke of Gods children.*

AND thus it appeareth that the sinne of bribing is pernicious both vnto Church and Common-wealth. Now in the last place it followeth, that I shew and proove that as bribers are bad vnto all others, so they are worst of all to themselues, in respect of the manifold euils which they bring vpon their owne heads: for first, as they depriue themselues of a notable signe of the child of God, who shall dwell in his holy mountaine, and be an inheritour of the kingdome of heauen, which is, *not to receiue rewards against the innocent*; so they take vpon them the marke of destruction and condemnation; and carry as it were vpon their sleeue, the badge of a wicked man. So it is

Psal. 15. 5.

Pro. 17. 23.

said Prou. 17. 23. *A wicked man taketh a gift out of the bosome, to wrest the waies of iudgement.* And these are the properties whereby *Dauid* describeth a bloody or hainous sinner: Psal. 26. 11. *In whose hands is wickednesse, and their hands is full of bribes.*

Psal. 26. 10.

§. *Sect.* 2. *Bribes blind the eie of the minde and corrupt the iudgement.*

Secondly, wheras men chiefly excell the brutish creatures in the light of reason, and in the vse of the vnderstanding, and of a sound iudgement; gifts and rewards blind the eye of the mind, and the affections being therewith corrupted, doe so corrupt the iudgement also, that they cannot discerne betweene right and wrong, truth and falshood; but like beasts follow their sense, lusts, and passions, rather then the direction of their reason and vnderstanding. And this argument the Lord himselfe vseth to inforce his prohibition, concerning taking of bribes, Exod. 23. 8. *Thou shalt take no gift, for the gift blindeth the wise, and peruerteth the words of the righteous.* So Deut. 16. 19.

Exod. 23. 8. Deut. 16. 19.

§. *Sect.* 3. *Bribes make men base and sordidous.*

Thirdly, if a man suffer himselfe to be corrupted and ouerswaied with gifts and rewards; though in his own nature hee be of neuer so generous and free a spirit, yet in short time it will

will make him so base and sordidous, that there is no pray of such smal value, which wil not make him stoope to seaze vpon it, no course or carriage so inhumane, dishonourable and dishonest, which he will not be content to take and vse, for the inhaunsing of his gaine. This the wise man obserued in his owne experience: Prou. 28. 21. *To haue respect of persons is not good; for that man will transgresse for a peece of bread.* Prou. 28. 21. And the Lord accuseth the rulers of Ierusalem, not onely for peruerting iudgement, but also that they were base and sordidous in their bribing, polluting Gods name by their iniustice *for handfuls of barlie and peeces of bread*, Ezech. 13. 19. In Ezech. 13. 19. which respect such corrupt iudges are fitly compared to a paire of scoles, which when they seeme most equall, will incline to either side by the addition of the least waight, and turne againe to the contrary side, when that waight is ouerpoised with a greater.

Fourthlie, this sinne of bribing doth make a man liable and obnoxious to Gods fearefull iudgements, both in respect of his person and state. Of the former we haue an example in *Gehezi*, who taking an vnlawfull bribe from *Naaman*, had that heauy punishment of lothsome leprosie inflicted, both vpon himselfe and all his posterity: and for the other it is said, that *fire shall deuoure the houses of bribes*, Iob 15. 34. And howsoeuer men thinke (by receiuing rewards to peruert iustice and truth) to aduance themselues and theirs to great wealth and plenty of all things, yet in the end this riches will melt and vanish away, and those who lately flourished in their vniust courses, shall be brought into pouerty & calamity, according to the saying of the Wise man, Pro. 21. 6. Prou. 21. 6. *The gathering of treasure by a deceitful tongue, is vanity tossed to and fro of them that seeke death. 7. The robberie of the wicked shall destroy them, for they haue refused to execute iudgement.*

§. *Sect.* 4. *Bribing maketh a man obnoxious to Gods fearefull iudgements.* 2. King. 5. 16. 21. 27. Iob 15. 34.

§. *Sect.* 5. *Bribery bringeth Gods curse, woe and destruction.* Deut. 27. 25: Esa. 5. 20. 23. 24.

Fiftly, it bringeth vpon those who are corrupted with it, Gods heauy curse and malediction, as appeareth, Deut. 27. 25. *Cursed be hee that taketh a reward to put to death innocent bloud.* It maketh them subiect to that fearefull woe denounced, Esa. 5. 20. *Woe vnto them that speake good of euil,*

and euill of good. Which put light for darkenesse, and darkenesse for light, &c. 23. *Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.* Yea it bringeth vpon them vtter destruction; *For as the fire deuoureth the stubble, and as the flame consumeth chaffe: so their roote shal be as rottennesse, & their bud shal rise vp like dust because they haue cast off the law of the Lord of hosts, and contemned the word of the holy one of Israel* As it is, vers. 24.

§. *Sect.* 6. *Bribery disinheritcth men of heauen.*

Lastly, by these bribing courses they disinherite themselues of their heauenly patrimony, and set to sale the kingdome of heauen for earthly and base prises: for they that take rewards against the innocent shall neuer dwell in Gods holy mountaine, as it is, Psal. 15. 5. So the question being asked who should dwell with the deuouring fire, and with the euerlasting burnings; that is, with the Lord, who is called a consuming fire, Deut. 4. 24. Heb. 12. 29. answere is made: *hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands frõ taking of gifts,* &c. *he shal dwel on high, &c.* as it is Esa. 33. 15. 16. So that he who gaineth by oppression, and filleth his hands with bribes, can neuer indure Gods glorious presence: but shal be consumed like stubble with this deuouring fire. To the same purpose is that, Prou. 15. 27. *hee that hateth bribes shall liue*; whereby contrariwise is implied, that he who loueth bribes shall not liue, neither the life of grace in this world, nor the life of glory in the world to come.

Psal. 15. 5.

Deut. 4. 24. Heb. 12. 29.

Esa. 13. 15. 16

Pro. 15. 27

By all which it is cleare and manifest, that the briber loseth in his greatest gaine, for whilest by his wicked and vniust courses, he compasseth some earthly trifles, he forgoeth all his title and interest in Gods glorious kingdome, and through his worldly prophanenesse & sottish folly, he doth with *Esau* make sale of his spiritual birthright for a messe of pottage, or such like transitory vanities of like value, and lesse necessity. Whilest he prouideth for his bodie, hee destroieth his soule: whilest he laboureth after earthly things which are vaine and momentany, he loseth heauenly things, euen that superexcellent and eternall waight of glory. And whilest he hoardeth vp the rewards of iniquity, and gold

2. Cor. 4. 17

which

which ſhall periſh with him: hee forgoeth the fruition of the immortall God, in whoſe preſence is fulneſſe of ioy, and at whoſe right hand are pleaſures for euermore: Pſalme 16.11.

Pſal.16.11.

And thus haue I ſhewed the greatneſſe of this ſinne of briberie, and the manifold euils which it bringeth both to priuate perſons, and ſocieties: to whole common-wealths, and to the briber himſelfe. Now as this ſinne is of extraordinary ſtrength to hold men in ſubiection vnto it, both in regard of the corruption of mans nature which is moſt prone to intertaine it, and in reſpect of the vniuerſality of this ſinne, and the mighty patrons which both countenance it with their practiſe, and defend it with their power: ſo my earneſt praier vnto almighty God is, that he will ioyne with my labours a more then vſuall bleſſing, and an extraordinary vertue and power of his holy ſpirit, to beate downe this ſtrong hold of ſinne, and to bring vs in ſubiection to his will, not onely in things profitable and gaineful, but alſo in thoſe which ſeeme accompanied with loſſe and hindrance. That ſo reſpecting not our owne particular gaine, but his glory, and doing him faithfull ſeruice in this life, we may raigne with him in eternall glory in the life to come. The which mercy hee vouchſafe for his Chriſts ſake: to whom with the Father and the holy Spirit, be all honour and glorie, praiſe, power and dominion now and for euermore.

Amen.

§. *Sect.7.* *The concluſion.*

FINIS.

A TREATISE OF ANGER.

Wherein is ſhewed the lawfull, laudable, and neceſſary vſe of iuſt and holy Anger, and what is required thereunto.

AND AFTERWARDS IS DECLARED what corrupt and vniuſt Anger is, the kinds, cauſes, *effects, and properties thereof, together with the preſernatiues and remedies, whereby it* may be either preuented, or cured and expelled.

By IOHN DOVVNAME Batcheler in Di*uinity, and Preacher of Gods word.*

PROV. 26. 31.

Hee that is ſlow to Anger is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a City.

AT LONDON
Imprinted by *W. Hall* and *I. B.* for *Michaell Baker*, and are to be ſold at his ſhop in Pauls Church-yard, at the ſigne of the Greyhound. 1613.

TO THE RIGHT Honourable Sir *Thomas Egerton*

Knight, BARON of *Ellesmere*, Lord Chancellor of England, and one of his Maiesties most hor orable priuie Councell, my very good Lord: health *and prosperity with increase of al spiritual* graces in this life, and eternall happinesse in the life to come.

HAuing had through your Honourable bounty, a part of the Lords Vinyarde allotted vnto mee his most vnworthy workeman, by your Honour his most worthie Steward, to the end I should plant and water, purge and prune it, I thought it my part not onely to performe my duetie in this behalfe, in such measure as God enableth mee, but also to present vnto your Honour the first fruites of my labour, which haue yet offered themselues to publike view, to the end that I might thereby both shew my selfe not altogether negligent in our great Lord and Maisters businesse, and also giue some token of most obliged dutie and humble thankefulnesse to you his Honourable Steward, by whose appointment I haue obtained a place wherein I may imploy my paines, whereas otherwise I should either haue stood idle in the market

place, or else beene compelled to haue digged in another mans ground, with great labour and little fruite. If these my first fruites seeme vnpleasant in your most learned and iudiciall taste, either impute it to the immaturitie caused by their short time of growth and small-experienced skill of the Vintager, or else consider that they are destinated to a physicall vse for the purging away of choller, and therefore though they bee not pleasant in taste, yet may they bee profitable in operation. Such as they are (in all humilitie, crauing pardon for my boldnesse) I commend them to your Honourable Patronage and protection, and your selfe to the Almighties, most heartilie beseeching the glorious and great Lord of the Vine-yard long to continue you his faithfull Steward amongest vs, to the aduancement of his glory, the propagation of his Vine, and the exceeding comfort of his poore contemned Labourers. Amen.

Your Honours in all humble
dutie most bounden

IOHN DOVVNAME.

To the Christian Reader.

CONsidering the vniuerſall infection of this contagious diſeaſe of the Soule, VNIVST ANGER, and the manifold pernicious euils which it worketh, both priuate and publique, I thought good to preſcribe out of Gods word, ſome remedies for thoſe Patients which are committed to my cure, whereby they might either bee preſerued from theſe feuerlike fits, which cauſe men outwardly to ſhake and tremble, when as inwardly they are moſt inflamed, or elſe haue their heate ſomewhat allaied and abated, when they are already fallen into them. The which my preſcript I thought at the firſt ſhould haue beene communicated to no more then mine owne Patients, till I was perſwaded by more skilfull Phyſitions then my ſelfe, that the publiſhing thereof might redound to others profit. And therfore deſiring nothing more then to exerciſe my poore talent to the glory of my maiſter who beſtowed it, and the benefit of my fellow ſeruants, for whoſe good alſo I haue receiued it, I willingly condeſcended to their motion. And for as much, as I had onely ſhadowed a rude draught without colour or countenance, I was faine to take a review of my worke, altering ſome things, and adding others as it were new lineaments,

which I thought more fit for the Presse then for the Pulpit. If any thinke me too quicke in practise, they will (I hope) excuse mee, if they consider that I make experience of my slender skill, not in the vitall parts, but in the feete of the soule, namely the affections: and yet the curing of them, or but this one of them, may greatly redound to the benefite of the whole; for as the diseases of the feete doe grieue the heart, and offend the head, and the curing and healing of them doth ease and comfort both, so when the affections are distempered being infected with the contagion of our originall corruption, euen the chiefe parts of the soule, the Vnderstanding and Will, are not a little disturbed and disordered, by receiuing from them their contagious pollution. And therefore he who can skilfully purge these neather parts, shal ease the higher, by drawing downe those corrupt humours which doe offend and annoy them. Seeing then, there may come by my practise great good with little danger, I haue the rather aduentured the cure: beeing contented to vndergoe the censure of some for too much hast, who (I feare mee) are in these cases as much too slow, to the end that I may to the vttermost of my skill benefit many. The Lord who is the onely true Physition of soules diseased with sinne, blesse this and all other my indeauours that they may bee profitable for the setting forth of his glory, the benefit of my brethren, and furthering the assurance of mine owne salvation. *Amen.*

A TREATISE OF Anger, wherein the lawfull vſe, and the vnlawfull abuſe of this affection, is ſhewed out of Gods word.

Epheſians 4 26.

Be angry and ſinne not, let not the Sunne goe downe on your wrath.

CHAP. I.

THE miſerable ruines of our excellent ſtate by creation, which were the lamentable effects following the ſinne of our firſt parents, and the foule ſpots of originall corruption, which like a contagious leproſie deriued from them haue infected all their poſterity, doe not ſo euidently appeare in any part of the body or ſoule, as in the affections, which are ſo corrupted and diſordered that there ſcarce remaines any ſmall reliques of their created purity. And hence it is that the heathen Philoſophers though they did not perceiue how much the bright ſhining beames of our reaſon, and the vnderſtanding part of the ſoule, were dimmed and darkened with the foggy §. *Sect.* 1.

foggie miſts of originall ſinne, but highly extolled with ouer partiall praiſes, the excellency and perfection of them, yet they plainely diſcerned the great corruption of our diſordered affections, inſomuch that ſome of them being ouerſwaied with too great vehemency of affection in ſpeaking againſt the affections, haue condemned them as ſimply, and in their owne nature euill, and therefore wholy to bee abandoned, ſeeing there was no hope they ſhould be amended: others with a more iudiciall inſight diſcerning between the things themſelues and their corruption, haue written whole tractates for the reforming of them, eſteeming the chiefe toppe and perfaction of wiſdome to conſiſt in the well gouerning and ordering of theſe diſordered and tumultuous paſſions.

If then the heathen Philoſophers walking in the darke night of ignorance and errour, and illightened onely with a ſmall glimmering ſparke of naturall reaſon, could thereby both diſcerne their corrupt affections, and alſo did ſtudie to reforme and bring them vnder the rule of reaſon, how much more earneſtly ſhould we endeauour not ſo much to marſhall them vnder the conduct of naturall reaſon, which is it ſelfe but a blind leader, as to reforme and purge them by the word of God, which like a glorious ſhining Sunne, hath diſpelled the foggy miſts of ignorance and errour, and ſo diſcouered all the ſpots and deformities of them, farre more clearely then our blind reaſon.

And as we are earneſtly to labour for the reforming of all the affections, ſo moſt earneſtly of all this of anger, which of all other is moſt turbulent and violent if it be not bridled and reſtrained. And for our better furtherance in ſo good an endeauour, I haue made choice of this text, to the end I might ſhew how farre forth anger is to be approoued and imbraced, and in what reſpect it is to be auoided and ſhunned. In handling whereof I will firſt ſhew the meaning of the words, and afterwards intreate of their ſeuerall parts.

In ſhewing the meaning of the words I will firſt define what

what anger is, and then set downe the diuers sorts thereof. Anger therefore generally considered, is thus defined: it is an affection, whereby the bloud about the heart being heated, by the apprehension of some iniury offered to a mans selfe or his friends, and that in truth, or in his opinion only, the appetite is stirred vp to take reuenge. *What anger is in generall.*

First wee will speake of the thing defined, and after of the definition. Anger in the Latin tongue is called *(Ira)* which name hath his notation from the effect, for when by the apprhension of an iniury, the heart is inflamed with the heat of anger, it doth make a man *(quasi ex se ire)* as it were to goe out of himselfe, and in this respect he who was angry, was said by an vsuall Latine phrase *(non esse apud se)* not to bee with himselfe, and *ad se redijsse, to haue returned to himselfe*, when his anger was passed ouer. The *Grecians* did especially vse two names to expresse this affection, which did containe in them the very nature of Anger. The first θυμὸς which signifieth the perturbation it selfe, or the heating of the bloud by the apprehension of the iniury offered: the other ὀρεξὶς which signifieth the appetite or desire of reuenge, which followeth the perturbation. So that these two names containe in them, both the materiall and formall cause of anger: for the materiall cause is the heating of the bloud about the heart, which is signified by the first name θυμὸς the formall cause is the appetite or desire of reuenging the iniury offered, which is vnderstood by the other name ὀρεξὶς. *The names of anger with the notation.*

The most vsuall name vsed by the *Hebrewes* to signifie anger is *Aph*, which signifieth also the Nose, and by a synecdoche the whole face: which name is giuen vnto it eyther becausse in a mans anger the breath doth more vehemently and often issue out of the nose, which is as it were the smoke issuing from the flame kindled about the heart, or else becausse in the face anger is sooneſt discerned, by the often entercourse and change of colours.

Our English word anger is deriued from the Latine word

Anger, which either signifieth throtling and choking, or vexation and griefe, becauſe anger worketh both theſe effects if it be immoderate : for it ſtops the throate leauing no paſſage for words, and it vexeth and tormenteth both the body and the mind.

The definition explained. And ſo much for the name : now we will ſpeake of the definition. Firſt I ſay it is an affection, for the whole eſſence of a man conſiſteth of theſe three things, body, ſoule, and affections, which do participate of both the other : now anger cannot be ſaid to be a quality or property of the ſoule alone, for the materiall cauſe thereof is the boyling of the bloud about the heart, nor of the body alone, for the formal cauſe, namely, the appetite and deſire of reuenge ſtirred vp by the apprehenſion of the iniury offered, doth more properly belong to the ſoule, and therefore I call it a mixt affection proceeding from them both.

I adde the materiall cauſe, namely the heating of the bloud about the heart, which heat or inflāmation is cauſed by the apprehenſion of the iniury offered, or the diſlike which the heart conceiueth of the iniury apprehended : which is either in truth an iniury, or but in opinion and appearance onely : for anger hath not alwaies a true cauſe, but ſometime fained & imaginary : and this materiall cauſe (namely the heating of the bloud by apprehenſion of the iniury) the formall cauſe followeth, that is to ſay, an appetite or deſire of reuenge, for before wee deſire to reuenge the iniury, we firſt apprehend and feele it, which deſire is either iuſt or vniuſt : iuſt, if we be angry for a iuſt cauſe, with thoſe with whom we ought to be angry, after a iuſt manner, obſeruing a fit time, and to a good end : vniuſt, if theſe circumſtances be not obſerued. Furthermore in this definition the cauſe of anger is expreſſed, namely iniury offered (for anger alwaies preſuppoſeth iniury) and the ſubiect thereof which is the heart, as alſo the obiect, to wit, reuenge of the iniury.

And

And ſo much for the generall definition of anger: now we are to ſhew the diuers ſorts thereof, or rather the diuers acceptation of the ſame affection. Firſt it is taken for the naturall affection of anger as it was created of God, and had his being in man before the fall. Secondly, as it is corrupted ſince the fall by originall ſinne. Thirdly, as it is renewed and ſanctified by Gods ſpirit. We are not therefore with the Stoikes to confound theſe three together, & without difference to condemne them all: for howſoeuer this affection, as it is corrupted is moſt turbulent, & of all others moſt pernicious, yet we are to hold that the naturall affection conſidered, either as it was created by God, or ſo farre foorth as it is renewed and ſanctified by Gods ſpirit, is iuſt, holy, and lawfull.

Sect. 2.
The kinds of anger.
Natural anger
Corrupt anger
Sanctified anger.
The Stoikes confuted.

And this may eaſily be prooued by diuers reaſons: firſt becauſe it was created by God, and was in man before the fall, and before any euill entred into the world: being therefore the Lords owne workmanſhip, which by his owne teſtimoy was approoued to be very good, Gen. 1. 31. and of greater antiquity then euill it ſelfe, it followeth, that the affection in it own nature is to be eſteemed as good and lawfull. Secondly, becauſe in many places of the Scriptures it is attributed to God himſelfe, Rom. 1. 18. *the anger of God is made manifeſt from heauen againſt all impiety.* Ioh. 3. 36. *hee that beleeueth not in the ſonne ſhall not ſee life, but the anger of God ſhall abide vpon him.* Seeing therefore it is aſcribed vnto God, to whoſe moſt perfect and iuſt nature nothing agreeth but that which is iuſt and holy, it followeth that this affection it ſelfe is ſo to be eſteemed. True it is, that neither this nor any other affection is in God if we ſpeake properly, but are only attributed vnto him, that our weake capacities may better conceiue how he exerciſeth his workes and eternall counſels toward his creatures: But yet foraſmuch as nothing is attributed and aſcribed vnto him which is not good and iuſt, ſo farre foorth as it is aſcribed, it euidently ſheweth that anger in it owne nature is not euill.

That the affection of anger is in it owne nature lawfull

Gen. 1. 31

Rom. 1. 18.
Ioh. 3. 36.

Lastly, this manifestly appeareth in that this affection was truly and naturally in our Sauiour Christ himselfe as he was man, as it is euident Mark.3.5. where it is saide, that he looked angerly vpon the Scribes and Pharises, mourning for the hardnesse of their hearts: so likewise being incited with an holy anger, to see his Fathers house turned into a market, he driueth the buyers and sellers out of the Temple, Ioh.2.17. Seeing then Christ was angry and yet free from all sinne, it followeth that Anger in it owne nature is iust and holy.

Mar. 3.5

Ioh. 2.17
1.Pet.2.22.

Obiection. 1 But it may be obiected, that anger is in many places of the Scriptures condemned and forbidden: as Mat.5.22. *Hee that is angry with his brother vnaduisedly, is culpable of iudgement.*

Mat.5.22

Answere. I answere that not anger simply but vnaduised anger is there condemned: and in a word, all other places where this affection is forbidden, are to be vnderstood, not of the affection it selfe, as it was created or is renewed by Gods spirit, but as it is corrupted and depraued with originall sin: for anger being sanctified, is not onely iust and lawfull, but also commendable, profitable, and very necessary, as being the whetstone of true fortitude, whereby we are stirred vp and encouraged to maintaine the glory of God, and our owne persons and states, against the impiety and iniustice of men. Though anger therefore be but a bad Mistrisse to command, yet it is a good seruant to obey: though it be but an ill Captaine to lead our forces into the field against our spirituall and temporall enemies, yet it is a good souldier so long as it subiecteth it selfe to the gouernment and discipline of sanctified reason.

Obiection. 2 But it is further obiected by the Stoikes, that anger is a perturbation of the mind, and therefore euill.

Answere. To this I answere, that as the perturbation of the mind, which is moued vpon vniust causes is also vniust and euill, so that which is caused vpon iust and necessary occasions, is iust and commendable: as for example, when a man seeth God dishonored, religion disgraced, wickednesse vnpunished; if therefore

fore his mind be perturbed and troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned who are not so troubled. Thus was our Sauiour perturbed when he saw Gods house dishonoured, as also when he raised vp *Lazarus*: thus was *Phinees* disturbed and troubled in minde, when he saw that shameless sinne of *Zimry* and *Cozby*: and *Elias* when religion was contemned, idolatry erected, and the Lords true Prophets destroyed. Ioh. 2.17. & 11.33. Nom.24.7. 1.King.19.

Though therefore anger be a perturbation of the mind, it doth not follow that it is euill, for not the perturbation it selfe, but the cause thereof maketh it good if it be good, and euill if it be euill. Furthermore whereas they obiect that anger blindeth and confoundeth reason. I answere first, that if anger be temperate and moderate, it doth seruiceably waite vpon reason, and not imperiously ouer-rule it: and rather maketh a man more constant and resolute in walking the path of truth, which he hath discried with the eie of a cleare iudgement, then any waies dazell or offend the sight, whereby he should be caused to stumble in the way, or else turne aside into by-pathes of error. *Obiection.* 3 *Answere.*

Secondly, though it should bee granted that for the instant, Reason is somewhat disturbed with the passion, it doth not follow that it is euill or vnprofitable, for before the affection is inflamed, the Reason apprehendeth and iudgeth of the iniury, & so as it were first kindleth the flame, which being kindled, doth for the instant perturbe the mind, but the perturbation beeing quickly ouer passed and the minde quieted, Reason is made no lesse fit thereby to iudge of the iniury, and much more fit to reuenge it. And therefore moderate and sanctified anger is so farre from hurting and hindring the iudgement of Reason, that it rather seruiceably aideth and supporteth it, by inciting and incouraging it couragiously to execute that which Reason hath iustly decreed and resolued: as therefore the most precious eie-salue doth presently after it is put into the eie dimme and dazell

the ſight, but afterwards cauſeth it to ſee much more clearely: ſo this affection of moderate and holy anger doth at the firſt ſomewhat perturbe reaſon, but afterward it maketh it much more actiue in executing and performing all good deſignes. And ſo much for the lawfulneſſe of Anger, both in reſpect of the firſt creation thereof, and as it is renewed and ſanctified by Gods ſpirit, as alſo concerning the diuers ſorts of Anger.

What anger is commanded and what forbidden.

Now in the next place we are to conſider which of theſe is commanded or forbidden in my text. Firſt for the affection as it was created by God, howſoeuer it was iuſt and holy in it ſelfe, yet now the beauty and excellency thereof is defaced with the foule ſpots of originall ſinne, ſo that there remaine only ſome reliques of the perfection, wherein it was created, till it be againe renewed and reſtored by Gods ſanctifying ſpirit. This therefore is not here commanded or forbidden, but only that we labour aſmuch as may be, that it may come neere his former excellency. The other two ſorts, namely corrupt and vnſanctified anger, the one in theſe words is commanded, the other forbidden.

The generall diuiſion.

Theſe words therefore may be deuided into two generall parts. The firſt an exhortation or commandement, wherein iuſt and holy anger is inioyned or commended vnto vs in the firſt words *(Be angry)* the ſecond a prohibition or dehortation from vniuſt and corrupt anger, in the next words *(but ſinne not)* and becauſe by reaſon of our corruption we are prone to fall into it, the Apoſtle in the words following limiteth and reſtrayneth it to a ſhort time, leſt it ſhould turne into malice. *Let not the Sunne go downe, &c.* as though he ſhould ſay, though through infirmity ye fall into raſh and vnaduiſed anger, yet continue not in your ſinne: *Let not the Sunne goe downe on your wrath.*

That iuſt anger is heere commanded.

The moſt of our new interpreters thinke that the firſt words are rather a permiſſion then a precept, and therefore to be vnderſtood thus. *If you be angry ſin not*; or thus, *Are you angry? ſinne not*: that is, though through infirmity ye fall

fall into anger, yet adde not ſinne vnto ſinne by continuing in it. But I ſee no reaſon why the words ſhould be thus wreſted, ſeeing there followeth no abſurdity or inconuenience, if they be plainly vnderſtood without any alteration, which cannot be auoided if we admit of their expoſition: for I would aske of them whether is here meant a lawfull and iuſt anger, or that which is vnlawfull and vniuſt? if lawfull and iuſt, why may it not be commanded, ſeeing it is as neceſſary and profitable to the furthering of Gods glory, and our good, as any other ſanctified affection? if vniuſt and vnlawfull as they vnderſtand it, I would know how we can be angry and ſinne not. But ſay they, if a holy anger were here meant, what needeth the conſtraint? *Let not the Sunne, &c.* Seeing the longer it laſted, the rather it were to be commended, if it were iuſt and holy. I anſwere, theſe words are to be referred not to the precept *(be angry)* but to the prohibition *(but ſinne not)* where vniuſt anger is forbidden, as before iuſt anger was commanded: and this is manifeſt in in the text, for he doth not ſay, *Let not the Sunne goe downe* ἐπὶ τῷ ὀργῇ *vpon your anger*, but, ἐπὶ τῷ παροργισμῷ ὑμῶν, *vpon your wrath*, or vniuſt and inueterate anger, as this word is commonly vſed.

So that the ſenſe of theſe words is briefly thus much: be angry and ſpare not, ſo that your anger be iuſt and holy, but ſeeing by reaſon of your infirmity and corruption your iuſt anger may eaſily degenerate and become vniuſt, if due time, place, perſon, and other circumſtances be not obſerued, therefore take heed you ſinne not, by being vniuſtly angry, yet if through infirmity ye fall into this ſinne, doe not harbour it no not one day. *Let not the Sunne goe downe on your wrath.* *The meaning of the words.*

And ſo much for the meaning of the words: Now I will intreat of their ſeuerall parts. And firſt concerning iuſt anger, what it is, and what is required in our anger that it may be iuſt and holy. This anger is an holy and reaſonable deſire of reuenge ſtirred vp in vs, vpon iuſt, waighty, and neceſſary *Sect. 4.* *Of iuſt anger.* *The definition of iuſt anger.*

neceſſary cauſes, whereby we beeing after a lawfull manner angry with our owne and others vices and ſins, rather then with the perſons, doe deſire iuſtly to puniſh and reuenge the vices and ſins, to the end God may be glorified, the parties amended, and that the anger of God being pacified, may be auerted not onely from the party offending, but alſo the Church and Common-wealth. Firſt then it is required to holy and lawfull anger, that the cauſe thereof be iuſt: now the iuſt cauſes of anger are diuers. Firſt, when we are moued thereunto with a zeale of Gods glory: for when we ſee God diſhonoured, and his glory defaced, it is not only lawfull to be angry with the offenders, but alſo neceſſary: for we profeſſe our ſelues to be Gods ſubiects, now we know that no good ſubiect can with patience endure to heare or ſee the glory of his Soueraigne impeached? we profeſſe our ſelues Gods ſeruants, and what good ſeruant can abide to ſee his maſter diſgraced? we profeſſe our ſelues Gods children, and good children are more grieued & offended when they perceiue that their parents are any waies abuſed or iniured, then if the iniuries were offered to themſelues: if therfore we be loiall ſubiects, faithfull ſeruants, and louing children, we cannot chooſe but be incited to a holy anger if we ſee our glorious Soueraigne, our good maſter, and gracious father, by any meanes diſhonoured.

The firſt cauſe of iuſt anger the glorie of God.

Example.

When *Moſes* ſaw that the children of Iſraell had contrary to Gods expreſſe commandement reſerued *Manna* till the next morning, he could not containe himſelfe from ſhewing this holy anger, when he ſaw his Lord and Maſters will not obſerued, Exod. 16. 20. So that though *Moſes* were the meekeſt man that was on earth, yet could he not with patience endure, to ſee Gods ordinance contemned. In like manner when he ſaw that honor and glory which was due onely to God almighty, deriued to a baſe and brutiſh Idoll, he was prouoked to an holy anger, and ſo wholly poſſeſſed with a diuine and heauenly rage, that he not onely breaketh the two Tables written by Gods owne hand, but

Exo. 16. 20. Num. 12. 3.

ſharply

ſharpely reuengeth this Idolatry with the death of three thouſand of the offenders. So that though the people were dearer to him then his owne life, yea then the ſaluation of his owne ſoule, yet was the glory of God more deare and precious vnto him then eyther of both. *Phinees* alſo when he ſaw God diſhonoured with that ſhameleſſe ſinne of *Zimry* and *Cozby*, being prouoked with an holy anger he reuenged this diſhonour, with the death of both the offenders. Thus alſo was *Elias* zealous for Gods glory, becauſe the Children of *Iſraell* had forſaken his couenant, caſt downe his altars, and ſlaine his Prophets. Exod.32. Verſe.32. Num.25.7.8. 1.Kin.19.14.

And thus was our Sauiour Chriſt poſſeſſed with a feruent zeale of his fathers glory, *Iohn* 2. 17. If therefore we would approue our ſelues to be Gods Children, wee muſt follow their examples: and for as much, as nothing more diſhonoureth God then ſin, nothing ſhould offend and diſpleaſe vs more then ſinne, whether it be in our ſelues, or in our neighbour. When therefore wee fall into ſinne, wee are to be offended with our ſelues, that ſo we may auert the Lords anger from vs; for as they which iudge themſelues, ſhall not be iudged of the Lord, ſo they who are angry with themſelues for ſinne, ſhall eſcape the Lords anger. And this our anger muſt proceed to a holy reuenge. Thoſe who haue offended by ſurfetting and drunkenneſſe, are to puniſh themſelues with faſting and abſtinence. Thoſe that haue wallowed themſelues in voluptuous pleaſures, are to ſubdue and mortifie them, though they bee as deare and precious vnto them as their right hand and eie. Thoſe who haue defrauded their neighbor by purloyning away his goods, are with *Zacheus* to make reſtitution foure fold, *Luke*.19.8. Iohn.2.17. 1.Cor.11.31.

And as we are bound by the law of charitie to loue our neighbours as our ſelues, ſo alſo to bee angry with them as with our ſelues, namely, with this holy kinde of anger for ſinne. Whenſoeuer therefore wee ſee them by their ſinnes diſhonour God we are to bee diſpleaſed therewith, and ſo farre forth as the limits of our callings extend to ſhew our

ſelues offended, according to the example of the Prophet *Ieremie*, who becauſe the people would not heare the word
Ier. 6. 10. 11. of the Lord, was euen filled with diuine wrath, *Ier.* 6. 10. 11. But how cold mens zeale of Gods glory is in this age frozen in the dregs of ſin, too lamentable experience ſheweth: for firſt who almoſt is angry with himſelfe for his ſins in this reſpect, becauſe he hath by them diſhonoured God? euery one ſheweth ſpleene enough if his ſinnes receiue cõdigne puniſhment, but hauing to do with themſelues, in reſpect of the ſinne it ſelfe, they are like milde doues, without gaule. The adulterer is much diſpleaſed, if for his ſinne he be enioyned to mask in a white ſheete, though therby he haue deſerued death, but the poyſon of his ſinne is moſt ſweet to his enuenomed appetite. The couetous extortioner is much offended if hee bee iuſtly depriued of that riches which hee hath vniuſtly gotten, but he is not angry with his ſinne into which hee is fallen by vniuſt comming by them. The blaſphemer is enraged if he be but reproued for his blaſphemy, though by the law of God, he deſerueth to die for it, but he is nothing diſpleaſed with himſelfe for diſhonouring the Maieſtie of God. In a word euery one is angry with the ſmal leſt puniſhment, yet not moued with the greateſt ſin: but if we would be angry & ſin not, we muſt not be ſo much diſpleaſed for incurring that puniſhmẽt which we haue iuſtly deſerued, as that by our ſinnes we haue diſhonoured God.

And the like abuſe there is of our anger towards others: men are ſoone ſtirred vp to choller againſt their neighbours, vpon euery ſlight occaſion and ſhew of iniury offered to themſelues, though it be but an vnkinde word, or a miſtaken ſpeach, or but a ſtrange countenance, but when God is diſhonoured, his name blaſphemed, his religion derided, his Sabbaths prophaned, his whole worſhip and ſeruice contemned, they can looke vpon the offenders with a ſimiling countenance and ſo confirme them in their ſinne, or if they be angry, they will either not be ſeene in it at all, or elſe they will ſhew it after ſo cold a manner that it ſhall hardly

hardly be diſcerned. Whereas if there be the leaſt iniury offered to themſelues, they can containe their fury in no limits, till it be ſatisfied with reuenge euen vnto bloud. But if we would approue our ſelues to be Gods Children and ſeruants, we muſt be as truly zealous of his honour and glory as of our owne credit and reputation.

§. *Sect.* 5. The ſecond cauſe of iuſt anger is iniury offered to a mans ſelfe.

The ſecond cauſe of iuſt anger is, when iniurie is vniuſtly offred vnto our ſelues: for by the law of God we are bound to ſeeke the perſeruatiõ of our owne good name and ſtate: and therfore whẽ either of them is violated or impeached, we may iuſtly vſe the aide of this holy anger in defending our ſelues & repelling iniurie, yea alſo in taking ſuch reuẽge as is fit in reſpect of our callings: that is by vnſheathing the Sword of Iuſtice, if it be committed into our hands, or by ſeeking the help of the Magiſtrate, if our priuate eſtate will not admit vs to be our own caruers. Many examples might be brought to cleare this point if it were neceſſary. Though *Moſes* were the meekeſt man liuing, yet when hee was contumeliouſly abuſed by *Corah* and his companions, it is ſaid he waxed very angry, and prayed vnto the Lord that he ſhould not reſpect their offerings *Num.* 16. 15. though the Apoſtle *Paul* were of more thẽ an admirable patience, yet being vniuſtly ſmitten by the commaundement of the high Prieſt, he ſheweth his anger by a ſharp reproofe. *Act.* 23. 2. yea our Sauiour Chriſt the liuely picture of true patience, when contrary to all Iuſtice hee was ſtroken by the high Prieſts ſeruant, he ſheweth himſelfe diſpleaſed by his reprehenſion; though at that time he offered himſelf as it were to ſuffer all contumelious iniuries, which pride aſſiſted with malice could imagine or impoſe.

Num. 16. 15.

Act 23. 2.

Iohn. 18. 23.

Obiection. But here it may be obiected that our Sauiour hath taught vs if wee haue receiued a blow on the one cheeke to turne the other. I anſwere that Chriſts meaning is not, that wee ſhould expoſe our ſelues to all iniuries, but that we ſhould refraine from priuate reuenge without any calling thereunto, which he would haue ſo farre from vs, that rather we

Mat. 5. 39.

Anſwere.

ſhould be ready to receiue a new iniurie, then vniuſtly reuenge that which we haue receiued.

§. *Sect. 6.* *The third cauſe of iuſt anger is iniurie offered to our neighbour.*

The third cauſe of iuſt anger is when iniurie is offered to our brethren: for as by the law of charitie we are bound to loue them as our ſelues, ſo the ſame law bindeth vs to be angry for thoſe iniuries which are offered vnto them, as if they were offered vnto our ſelues. And thus was *Moſes* angry with the Egyptian who wronged the Iſraelite, *Act.* 7. 24. Act. 7. 24. Thus was *Dauid* angry with *Ammon* for deflowring his ſiſter. 2. *Sam.* 13. 21. 2. Sam. 13. 21. and with *Abſalon* for his cruell murthering of *Ammon*. And thus was good *Nehemie* prouoked to anger when he ſaw the people oppreſſed. *Neh.* 5. 6. Neh. 5. 6. And this anger is not onely lawfull but alſo neceſſary, and the neglect thereof a grieuous ſin in Gods ſight, as we may ſee in the example of *Elie*: for whē his ſonnes abuſed the Lords people, and he would not for their ſinne ſhew his anger in correcting them, otherwiſe then by mild and louing admonitions, his indulgēcie moued the Lord to inflict vpon him a moſt heauie puniſhment, *Et quia ira Eli tepuit in filios, ira Dei exarſit in ipſum* Becauſe *Elie* his anger was luke-warme towards his ſons, the anger of God waxed fire hot againſt him, and that iuſtly: for as one ſaith, *Non iraſci cum oportet, eſt nolle peccatum emendare.* Not to bee angrie when iuſt cauſe is offered, is to will the amendment of ſinne, and not to hinder ſinne when a man hath good opportunitie, and a lawfull calling therevnto is to become acceſſarie.

Bernard.

Gregorie.

But as they offend againſt the partie who is iniured, ſo alſo againſt him who doth the iniurie. For by not ſhewing themſelues offended, they giue approbation, and by giuing approbation they countenance and confirme him in his ſinne. Whereas if they ſhewed their diſpleaſure it might bee a notable meanes to reclaime him, by working in his hart a conſideration of his offence, for which hee is reproued. And in this reſpect *Salomon* ſaith that *anger is better then laughter, for by a ſad countenāce the hart is made better.* Eccleſ. 7. 5. Eccleſ. 7. 5.

And

And ſo much for the iuſt cauſes of anger: but there is further required to holy and lawfull anger, not onely that the cauſe be iuſt, but alſo waightie and of ſome importance; for if euery ſmall trifle be ſufficient to prouoke vs to anger, well may wee manifeſt great Iuſtice, but without queſtion wee ſhall ſhew little loue: for loue ſuffereth long, it is not eaſily prouoked to anger, it ſuffereth all things. 1. *Cor.* 13. 4. 5. 7. It couereth a multitude of ſinnes, 1. *Pet.* 4. 8. how little loue therefore haue they who are angry vpon euery ſmall and trifling occaſion, how iuſt ſo euer it bee? Let vs then before wee let the raynes looſe to anger, conſider not onely of the iuſtneſſe of the cauſe, but alſo whether it bee light or waightie; and if we finde that it is but a trifle, we are either wiſely to diſſemble it, or mildely to paſſe it ouer, knowing that in many things we offend all: if waightie then we may not onely iuſtly, but alſo neceſſarily wee are bound to ſhew our anger; for it is no leſſe a ſin to ſhew mildenes where the Lord requireth anger, then anger where he requireth mildeneſſe.

§. *Sect.* 6. *The cauſe of iuſt anger muſt be waightie.* 1. Cor. 13. 4. 5. 7. 1. Pet. 4. 8. Iam. 3. 2.

And ſo much for the cauſes of our anger: now we are to ſpeake of the manner, wherein firſt this generall rule is to be obſerued, that we vſe moderation, leaſt we mingle therewith our corrupt & carnall anger, and ſo it degenerate into fleſhly anger, and from that to fury. Let vs therefore herein imitate the Lord himſelfe, who in wrath remembreth mercie; and not ſo bee carried away with the violence of anger, that in the meane time we forget loue. And on the other ſide we are not with *Ely* to be altogether remiſſe and milde, when either Gods glory or our neighbours good requireth, that we ſhould ſhew iuſt anger, & ſo by approuing the ſin for his ſake that offendeth, make our ſelues acceſſary to the ſin, and conſequently ſubiect to the puniſhment; but we muſt keepe the meane if we will approue our anger to be iuſt and holy.

§. *Sect.* 8. *What is required to iuſt anger in reſpect of the manner.* 1. *Moderation.*

The neglect whereof cauſeth many to fall into ſinne: for ſome if they can maske their deformed anger vnder the faire viſard of a iuſt pretence, they thinke they may lawfully

The neglect of moderation.

ſhew all violence and fury in their affections: but let ſuch men know, that though the cauſe of their anger be neuer ſo iuſt, yet in the manner they grieuouſly ſinne againſt the rule of Charitie; in reſpect whereof they may fitly be compared to cruell hangmē, who hauing a iuſt cauſe to execute their office (namely the Iudges lawfull commaundement) doe in the execution thereof vſe all barbarous crueltie: ſo they being commaunded by God to bee angry with the ſinnes of their brethren, ſeeme glad they haue gotten ſuch an occaſion to ſhew their rage and fury. But howſoeuer ſuch men pretend the goodly title of Iuſtice, yet if they bee vnmasked, there will appeare nothing but rancour and malice, diſguiſed vnder this faire pretext: for let their friēd to whom they are, and muſt bee much beholden, commit offences farre more notorious, and they who ſeemed almoſt choaked with a ſmall gnatte, can finde roome in their conſciences to ſwallow a pill of ſinne as bigge as a Camell, if it bee ſugered ouer with the ſweet title of friendſhip.

Others vnder pretence of a milde or patient nature, are content to heare God diſhonoured, his ſeruants ſcorned, & all religion diſgraced; but curſed be ſuch mildeneſſe as cauſeth vs to betray the glory of God and his truth, by holding our peace and winking at the offenders. Theſe men who are ſo milde and modeſt in defending Gods cauſe that they are readie to bluſh if they but in a word ſhew their diſlike of ſinne, as though they had done that whereof they might be aſhamed; will bluſh and ſwell for anger if their owne credit be but touched, or their reputation ſuffer any diſparagement; and whence doth this proceed but from the ouer much loue of themſelues, and ouer little loue of God? whence is this baſtard mildneſſe but from pride, the mother of euill, which cauſeth them to ſeeke the prayſe of humanitie and curteſie by betraying Gods glory?

§. *Sect. 9. 2. Chriſtian modeſtie and charitie.*

The ſecond thing required in the manner, is that we obſerue Chriſtian modeſtie and charitie, in abſtaining from malicious and wicked ſpeeches, or vniuſt and ſpightfull actions

tions in expreſsing our anger: and to this purpoſe wee are alwaies to remeber of what ſpirit we are; for vndoubtedly how iuſt ſo euer our cauſe be, if we defend it with ſpitefull and bitter ſpeeches it is not the ſpirit of God which ſpeaketh in vs. Let vs rather follow the example of our Sauiour Chriſt, who when he was buffeted and groſely abuſed, reproued the offender with great mildneſſe, and of *Michael* th'archangell, who when hee ſtroue *with the Diuell himſelfe about the body of* Moſes, *durſt not blame him with curſed ſpeaking, but ſaid the Lord rebuke thee.* Iohn 18. 23. Iude 9.

The third thing required is, that in our anger there bee obſerued a fit *decorum*, and due reſpect, and that both in regard of the partie himſelfe, who is prouoked to anger, and alſo the other, with whom hee is angry; for firſt in reſpect of the partie himſelfe, he is not to behaue himſelfe alike in what place and calling ſoeuer he be: for if he be a Magiſtrate, he is to ſhew his anger not onely in countenãce and word, but alſo in action; if hee be a father hee is not with *Elie* to ſhew his diſpleaſure to his rebellious ſonnes onely by milde admonition, but alſo by diſcreet correction: on the other ſide it is ſufficient for him who is a priuate man if he manifeſt his anger in word or countenance. Nay, it is vnlawfull for him to proceede any further, vnleſſe his calling warrant him thereunto. Againe, the offenders are not to be vſed all alike, a meane priuate man is not to ſhew his anger in the ſame manner to a noble man or a Magiſtrate, as he would to his equall or inferior, for though hee may iuſtly be angry with his ſinne, yet he is to reuerence his place and calling. The Sonne muſt not ſhew his anger towards his father, as the father ſheweth his towards his ſon, for he is bound to feare and reuerence his perſon, though hee iuſtly hate his ſinne. §. *Sect.* 10. 3. *A fit decorum and due reſpect of the parties.*

And both theſe points haue the Saints from time to time duely obſerued: *Moſes* a Magiſtrate to whom the ſword of Iuſtice was committed, when hee was prouoked to anger by the ſinne of the people, did not onely ſhew his anger *Examples.*

anger in countenance or by a milde admonition, but by
Exod.32.27. vnſheathing the ſword of Iuſtice, and iuſtly puniſhing the offenders for their execrable Idolatry. *Iohn Baptiſt* hauing onely authoritie to vſe the ſword of the Spirit, being offen-
Mat.3.7. ded with the hypocriſie of the Scribes and Phariſes, expreſſeth his anger by ſharpe and vehement reprehenſions: *Ia-*
Gen.31.36. *cob* being a priuate man, ſheweth his anger towards churliſh *Laban* his father in law, by milde and gentle admoni-
1.Sam.20.34. tions. *Ionathan* being iuſtly incenſed by the barbarous tyranny of his mercileſſe father, ſignified his anger onely by
Dan.3.16. riſing from the table and departing. The three Children though with a godly zeale they abhorred the Kings prophane Idolatry, yet they ſhewed their diſpleaſure in humble and reſpectiue words. And ſo though *Paul* deteſted the
Acts 25. gentiliſme of *Feſtus* and *Agrippa*, yet he vſed them with all due reſpect, as it beſeemed their high calling. By all which examples it is manifeſt, that we are to vſe Chriſtian ſeemelineſſe and diſcretion, if we would haue our anger approued as iuſt and holy.

§.*Sect.*11. *The obiect of iuſt anger.* And ſo much for the manner of our anger: in the next place we are to ſpeake of the obiect therof; & that muſt not be the perſon of our neighbour, but his vice, ſin, & iniuſtice. For though wee are to be angry at, yea, to hate the vices of men, yet we are to loue their perſons, and in the middeſt of our anger, to ſeek their good, eſpecially the ſaluation of their ſoules, & in regard hereof, we ought to grieue more for their ſin, then for the iniuries, which by their ſins they haue offered vs: and thus was holy *Dauid* affected, whoſe zeale did euen conſume him, becauſe his enemies had for-
Pſal.119.139. gotten the word of the Lord. *Pſ.* 119. 139. & ſuch was the anger of our Sauiour Chriſt, who in the midſt therof did
Mark.3.5. mourne for the hardnes of their harts. *Mar.*3.5. But on the other ſide, we are to take heed that we do not approue of the ſin for the offéders ſake, for we ought to hate ſin in our friends, parents, yea in our own harts, or wherſoeuer els we find it, & in no wiſe to loue this deadly poiſon, though it be brought

brought to vs in a vessell of gold neuer so precious in our eies. Here therefore we must auoid two extremes, the one to hate the person for the sins sake: the other to loue the sin for the persõs sake: for as we would condemn his folly who wold loath an exquisite picture, because it had a spot of dirt vpon it, or his that should so extremely dote vpon the rare workmanship of so excellẽt a feature, that he also would be in loue with the dirt for the pictures sake, and on the other side, cõmend his wisdom who should so like the picture, as in the mean time he disliketh of the deformity. So alike foolish is he who wil be angry at the persõ of man it self, which was formed after Gods owne image, because this image is spotted and defiled with sin, or he who will like & approue of such filthy corruption & deformities wherewith it is defaced; but he is truly wise who so hateth the polluted spots of sin, that in the mean time he loueth Gods excellent workmanship, and so esteemeth of the workmanship, that he is much displeased with the pollution which deformeth it. But the practise of the world is far otherwise: for men will hardly be a friend to the persõ, but they will be a friend to the sin also, or an enemy to the sinne, but they will withall maligne the person; or else that which is worse, they will hate the person of their neighbour and loue his vice.

And so much for the obiect of iust anger. The fourth thing to be considered in iust anger, is the time, which must be short. Not that it is vnlawfull to continue long in anger if it continue iust, but least our holy anger by reason of our corruption degenerate into malice. For as the most pure wine doth in time waxe sower vpon the dregs; so our most holy anger if it be long retained, is in danger of receiuing some sowernes of malice from the dregs of our corruption. The safest therefore and best course, is quickly to be appeased, especially if the party offending shew signes of repentance, either for his sin towards God, or his iniury offered vnto vs: for seeing vpon hearty sorrow God pardoneth and forgiueth, let vs not retaine that which he remitteth.

Sect. 12. *The time of iust anger.*

3.

The ends to be propounded in iust anger.

And so much for the time. The last thing to be considered is the end, which (if we would haue our anger iust and holy) must be iust and holy also. The end of our anger is iust and holy, when therein we propound vnto our selues either the glory of God, or the publike good of the Church or Common-wealth, or the priuate benefit of him who either suffereth or doth the iniury. First, for the glory of God, we set it forth by our anger, either when being priuate men wee shew our selues his children & seruants, by manifesting our hatred and detestation of sin in word or countenance, and so adorne the profession which we professe, or being Magistrates do become his instruments in punishing sinnes, and executing iustice; if therefore either priuate men or Magistrates propound vnto themselues this maine and principall end in their anger, it is iust and holy.

The glory of God.

2. The good of the Church & Cõmon wealth.

The second end is, the good of the Church & Common-wealth: which end, though it appertaine vnto all which are members of these bodies, yet doth it more properly belong vnto Magistrates, who are to shew their anger in punishing sinne, not onely that ciuill iustice, which is the prop of the Common-wealth, may be maintained, but also that Gods anger, which hangeth ouer whole Countries, where sinne is countenanced or not iustly punished, may be auerted: for if sinne be punished by men in authority, God will not punish the Common-wealth for it. Whereas otherwise if Magistrates wincke at sin, and so neglect their duty imposed by God, the Lord will in anger take the sword of Iustice into his owne hands, and punish not only the malefactor for offending, but the Magistrate for not executing his duty; yea, the whole Common-wealth, which is stained and polluted with their sinnes.

Examples.

Examples heereof are plentifull in the word of God, for the sin of *Zimry* with *Cozby*, God sent a grieuous plague amongst the people, but after *Phinees* had executed iustice by slaying both the offenders, the plague ceased. For the sin of *Achan*, God tooke away the hearts from the people so

Nom. 25.

Ios. 7.

that

that they fled and ſome of them fell before the men of *Ai*, but when the malefactor was iuſtly puniſhed, Gods anger was appeaſed. Becauſe the *Beniamites* did not puniſh but rather countenance the ſin of thoſe who ſo ſhameleſly did abuſe the *Leuites* Concubine, we know what followed, not only the offenders, but alſo the whole Tribe (ſome few excepted) were attached by Gods heauy iudgement. If therefore Magiſtrates would haue the Lords anger auerted, either from themſelues or the Common-wealth, they are to ſhew their anger in puniſhing ſin: and if in drawing out the ſword of iuſtice againſt iniquity, they propound vnto themſelues the good of the Church and Common-wealth, their end is iuſt and holy, and their anger alſo. Iudg. 21.

The third end of iuſt anger, is the good of the party who ſuffereth the iniury, for hereby the offender is reſtrained from committing the like, when either priuate men ſharply reproue him, or Magiſtrates ſeuerely puniſh him for his offence; whereas if neither priuate men doe by their anger ſhew their diſlike, nor Magiſtrates inflict puniſhment for his miſdemeanour, he is ready to redouble his iniuries. 3. *The good of the party who ſuffered the iniurie.*

The laſt end, is the good of the party, who by offering the iniury prouoketh vs to anger. For priuate men are to be angry with their neighbour, not becauſe they maligne him or ſeeke his hurt, but becauſe they may diſcourage him in his ſin and worke his amendment. And in like manner Magiſtrates muſt ſhew their anger in puniſhing offenders, not to reuenge themſelues on their perſons, but that they may ſeeke their good in reforming their vices. For what greater good can a man doe his brother then to reclaime him from his ſin, which otherwiſe would deſtroy both body and ſoule by remaining in it? 4. *The good of the partie who offered the iniurie.*

But heere it may be demanded how hee ſeeketh his good and amendment, when the puniſhment is capitall. I anſwere firſt in thoſe caſes there is a compariſon of the publike good of the Common-wealth, with the priuate good of the party offending, which is to be neglected in reſpect of the other if *Obiection.* *Anſwere.*

therefore his offence be ſuch as deſerueth death, he is to be puniſhed with death, that the burthen doe not ly vpon the land. Secondly, I anſwere, he doth the party good by bringing him to the ſight of his ſin, and repentance by apprehending the paine of the puniſhment; whereas otherwiſe he would deſperately runne on in his ſins, & ſo caſt away both body and ſoule. To preuent therefore & cure this deſperate diſeaſe, it is neceſſary to apply deſperate phiſick, and to deſtroy the body, that both body and ſoule may be ſaued.

And theſe are the things required in iuſt and holy anger, which if we obſerue, our anger will be not only lawfull but alſo neceſſary, both for the ſetting forth of the glory of God and alſo for the good of our ſelues and of our neighbours.

Chap. II.

Of vniuſt Anger.

Sect. 1.

Vniuſt anger condemned as a great ſinne.

And ſo much for the firſt part of my text, wherein iuſt anger is commanded: now I am to ſpeake of vniuſt anger forbidden in the words following, *but ſinne not*, that is, by falling into corrupt and vniuſt anger. Which vicious affection is not onely heere condemned, but alſo in other places of the Scripture, as in the 31. verſe of this Chapter, *Let all bitterneſſe, and anger, and wrath, and euill ſpeaking, be put away from you with all malicioufneſſe.* So Col. 3. 8. *Put yee away all theſe things, wrath, anger, malicioufneſſe, &c.* and in the 5. Chapter of the Galathians verſe 20. 21. it is reckoned among the workes of the fleſh, which who ſo follow ſhall not inherite the kingdom of God. It is forbidden alſo in the ſixth commandement vnder the name of murther; both becauſe it is the chiefe meanes and cauſe which mooueth men thereunto, as alſo becauſe it is the murther of the heart, and therefore murther in truth in Gods ſight, who more reſpecteth the heart then the hands, for a man may be innocent before him, though his hands haue ſlaine his neighbour, if his heart haue not conſented thereunto, as appeareth in the old law,

Col. 3. 8.

Gal. 5. 20, 21.

law, where Cities of refuge were appointed for ſuch by the Lords owne commandement; but if the heart haue conſented and deſired any way to violate the perſon of our neighbor (which vniuſt anger alwaies affecteth) though our hands are free from the act, we are guilty of murther in the ſight of God. And this our Sauiour Chriſt teacheth vs in the expoſition of the ſixth commandement, Mat. 5.22. *Whoſoeuer is angry with his brother vnaduiſedly is culpable of iudgement.* Mat. 5.22

By theſe places it is euident that anger is forbidden & condemned as a great ſinne, and therefore it is to be auoyded of vs as a moſt dangerous enemy to our ſoules health. Which that we may perform with ſo much the more vigilant care: let vs further conſider that this vice is generally incident to all, by reaſon of our naturall corruption; ſo that there is none ſo yong, nor any ſo old, none ſo wiſe, nor any ſo fooliſh, neither male nor female, which do not carry this fire in their boſome: and therefore vnleſſe they quench daily this fiery dart of Sathan with the water of Gods Spirit, and the ſhield of faith, they will be in danger of burning, *for who can carry fire in his boſome and not be burnt?* Pro. 6.27. *The generality of this vice of vniuſt anger.* Pro. 6.27.

But the dangerouſnes of this affection wil more euidently appeare if we cõſider the violẽce thereof; for there is ſcarce any other affection ſo ſtrong which it doth not eaſily ſubdue. Loue is ſaid to be ſtronger then death, Can. 8.6. and yet anger if it be once admitted eaſily ouercõmeth it, for there was neuer any loue ſo harty and entire, but anger hath ſubdued it. The father in his anger forgetteth his loue to his child, and the child to his father, the husband to his wife, the wife to her husband, and cauſeth them in ſtead of duties of loue to bring forth the fruits of hatred: yea it maketh a man to forget the loue of himſelf, as apeareth by thoſe men who to ſatisfie their anger, violetly thruſt themſelues into imminent dangers of death. Nay, it maketh a man offer raging violence againſt ſuch a friend as is more deare to him then his own life; as it is euident in the example of *Alexander*, who in his anger ſlew his friend *Clitus*, who he loued ſo intirely that *Sect.* 2. *The violence of this turbulent affection.* Can. 8.6.

he needs would haue reuenged his murther by putting himſelfe to a wilfull death. As therefore we cannot diſcerne the heat of the Sunne, when we are neere vnto a ſcorching fire; ſo the heauenly heat of diuine loue is not felt, if the furious flame of anger be kindled in our harts. Couetouſnes alſo is a moſt violent and ſtrong vice, which nothing almoſt can vanquiſh but death, and they who are poſſeſſed therewith do loue their riches better then their owne liues, as we may ſee in their example, who beeing depriued of them murther themſelues; yea they are more deare vnto them then the ſaluation of their owne ſoules, as may appeare by thoſe who fall into outragious ſins, whereby they plunge their ſoules headlong into hell, that they may get momentary riches; & by them alſo who deſpiſe the meanes of their ſaluation in compariſon of a ſmall worldly trifle: and yet anger beeing once admitted doth ouercome couetouſnes, as it is euident in the example of them, who to ſatisfie their furious anger by the death of their enemy, are content to forfeit their goods thogh they be neuer ſo couetous; beſides the double hazard of their liues which they incur, both in their priuate quarrell, and in ſatisfying by deſerued puniſhment publike iuſtice. The like alſo may be ſaid of them, who by anger being incited to reuenge, are content to ſpend all their ſubſtance by proſecuting wrangling ſuites in law, of little or no importance, to the end they may impouerish him alſo with whom they are offended; and ſo are content to pull the houſe vpon their own heads, that they may ouerwhelm another vnder the waight of the ſame ruine.

Feare alſo is an affection of no ſmall force and violence: for oftentimes it compelleth men to thruſt themſelues into imminent dangers that they may auoide dangers, and to kill themſelues for feare of greater torments; and yet anger vanquiſheth feare, many times cauſing the who would tremble to ſee anothers wound, contemne their own death, and ſo turneth the moſt cowardly feare into moſt deſperate rage and furious reſolution.

So that other affections lead a man, but this drawes him, others intice him, but this compels him, other dazel the ſight of reaſon, but this makes it ſtarke blinde, other make vs prone vnto euill, but this caſts vs headlong euen into the gulfe of wickednesſe.

Conſidering therefore that this turbulent vice of vniuſt anger is in the eies of God ſo hainous, in regard of vs ſo generall, and in reſpect of it owne nature ſo ſtrong & violent, I purpoſe to intreat of it at large, to the end we may learne the better to preuent it, or the more eaſily to ſubdue it. And to this purpoſe I will firſt ſhew what it is, and what are the cauſes and properties thereof; ſecondly, the kindes of it; and laſtly, I will preſcribe the preſeruatiues and medicines, whereby we may cure this vice in our ſelues, or in others. *Sect. 3.*

For the firſt. Vniuſt anger is a wrongfull and an vnreaſonable deſire of reuenge, ſtirred vp in vs by vniuſt cauſes, whereby we hauing no reſpect of the glory of God, nor the good of our ſelues or our brethren, are after an vniuſt & immoderate manner, angry with them with whom we ought not to be angry. That vniuſt anger is a deſire of reuenge, it is ſo euident that it needeth no proofe: for we know by daily experience, that he whois prouoked vnto anger by an iniury offered in truth or in his opinion, deſireth reuenge according to the nature of the iniury receiued, or the opinion which he hath conceiued of it. If he be iniured by a ſcornfull looke he ſeeketh to reuenge it with a diſdainfull countenance: if by words he reuengeth by words: if in deeds he deſireth to reuenge by deeds; yea oftentimes the fury of anger caſting a miſt before the ſight of reaſon, cauſeth ſmal iniuries to ſeem great, & according to that falſe opinion, inciteth men to take reuenge without all proportion. For an angry looke with angry words, for angry words with blowes, & for blowes with death, according to the violence of the affection, and not the quality of the iniury receiued. *The definition of vniuſt anger* *Anger an vnreaſonable deſire of reuenge.*

Now that this deſire of reuenge is vniuſt and vnreaſonable, it appeareth by that which followeth in the definition. *Sect. 4.*

And

And firſt becauſe the cauſes thereof are vniuſt.

The cauſes of vniuſt anger.

The cauſes of vniuſt anger are either internall or externall.

1. Internall.

The internall cauſes are diuers, as firſt,

1. Selfe loue.

ſelfe loue, whereby we ſo immoderately loue our ſelues, that we neuer think of the iniuries & indignities which we offer others, or elſe ſuppoſe them to be none; or elſe lightly eſteeme of them, as not worthy the recitall; but on the otherſide, it maketh men hainouſly aggrauate iniuries offered vnto themſelues: and ſo to make huge mountaines of ſmall molehils; it cauſeth the heart eaſily to apprehend the wrong, buſie in meditating of it being apprehended, eager in ſeeking reuenge after meditation, & the hand no leſſe forward in acting thoſe tragedies which the heart hath inuented. For by ſelfe loue men are induced to think themſelues worthy of all loue and honour, and therefore if a ſmall iniury bee offered vnto them, they ſuppoſe that death is too ſmall a reuenge for ſo great an indignity offered to ſuch worthy perſonages. Yea, if they be not ſo much reſpected as their hauty ambition deſireth, or if others bee preferred before them, and that deſeruedly, this is matter enough to prouoke them to furious rage, not onely againſt them of whom they are not regarded, but thē alſo who are preferred in others iudgement. And this is euident in the example of *Caine*, who becauſe God reſpected the offering of *Abel* more then his, was incenſed to wrath, and had his anger ſo inflamed that nothing could quench it but the bloud of his deare brother; and in *Saul* who could

Gen. 4.

1. Sam. 19. 8.

with no patience endure, that the praiſes of *Dauid* ſhould ſurmount his in the ſight and audience of the people, but was enraged with deadly anger againſt him, who for his merits deſerued to be aduanced.

And thus doth ſelfe loue make a man wincke at thoſe iniuries which hee offereth others, and to put on the ſpectacles of affection when he looketh on thoſe wrongs which are offered to himſelfe, whereby it commeth to paſſe that euery ſmall iniury ſeemeth great and prouoketh to great anger. Whereas if we thought meanly of our ſelues and loued

our

our neighbors as our selues, we would not suffer our iudgement to be so ouer balanced with the weight of affection in iudging of the iniury, nor giue the reines to our anger in pursuing it with reuenge.

Sect. 5. *The second cause of vniust anger, Pride.*

The second internall cause of vniust anger is pride and arrogancy of spirit, which is a fruit of selfe loue; for selfe loue it is which maketh vs haue an high opinion of our selues, this high opinion causeth arroganey and pride, and pride causeth men to be more sharp sighted in discrying wrong, and more furiously insolent in taking reuenge. The reason hereof is apparant: proud men being iealous of their honor and reputation, are also very suspicious of contempt, so that the least iniury prouoketh them to choller and disdaine, because they are ready to imagine that thereby they are exposed to contempt. And this is the reason why proud men do more impatiently suffer an iniury offered in company where they would be respected, because they thinke it a great disparagement to their credit & reputation. An example hereof we haue in *Nebuchadnezzer*, who waxed pale for anger, because he thought himselfe disgraced in the sight of all his Princes and people, by the repulse which he receiued of the three children, who refused to obey his wicked commandement. And in *Haman* who was so inraged with fury, because *Mordecay* would not in the sight of the people doe him that reuerence which his proud hart desired, that he thought his death too small a reuenge for such an indignity, vnlesse also for his sake he vtterly rooted out his whole kindred & nation. So that the least sparke of anger kindled with the smallest occasion, bursteth out into a raging flame of fury, if it be blowed with the wind of vaine-glory. Whereas on the other side, he that is humble is not prouoked to anger, though he be neglected, because his lowly conceite maketh him thinke that he is not worthy to be much esteemed: nor yet though he haue receiued an iniury, because he is ready to thinke that he hath deserued it, either by like faults committed against men, or more hainous sins against God.

Dan. 3. 19.

Hest. 3. 5. 6.

Sect.6. The third cause of vniust anger couetousnesse.

The third internall cause of vniust anger is couetousnes, for this vice maketh men desire much riches, & if their hopes faile them and be not correspondent to their desires, their vnquiet and turbulent thoughts are fit harbingers to prepare a lodging in their hearts to entertaine anger. It maketh them vndertake great matters, which when they are not able to compasse, their hearts are filled with vexation, and they become more wayward then children; or else if their couetous desires carried with the wings of ambition mount not so high a pitch, they basely stoope euen to the most sordidous prey; and finding themselues vnable to compasse great matters abroad, they entermeddle with euery domesticall trifle at home; and if they see any thing miscarry through the default of wife, child, or seruant, though it be of no value, their anger can containe it selfe in no bounds of reason. So that these men are angry abroad, but madde at home, chollericke with euery man which hinders or doth not further their cómodity, but outragious to their wiues, children, and seruants, if they sustaine the least losse.

Sect.7. The fourth cause nice luxuriousnesse.

The fourth internall cause of vniust anger, is nice luxuriousnes or luxurious nicenes; which cómonly being the fault of women, or at least a womanish fault, is especially to bee seene in domesticall matters. For if you come into the house of one who is nice & curious, you shall easily perceiue how soone they are incited to great anger vpon little cause. If the decking and adorning of their house be not fully answerable to their minds; if their costly cates be not so daintely cooked, that they may delight their curious-learned tast & cloyed appetite, if a spot or wrinkle be vpon their garments, or but a glasse broken, if their nice eares be offended with the least displeasing noyse, though it be but by some chance, they are so enraged with anger, that the house will scarce hold them, or at least not containe their clamorous voyces. These curious folkes are not onely offended with iniuries, but also with shadowes and apparances. *Nam vbi animum simul & corpus voluptates corrupêre nihil tolerabile videtur*

Seneca de ira. lib.2.cap.5.

non

non quia dura sed quia molles patiuntur, for when voluptuous pleasures haue corrupted both minde and body, nothing seemeth tolerable; not that the things which they suffer are grieuous, but because they that suffer them are nicely effeminate. And like as they who are tormented with the gout, are angry if a man come but towards them, and cry out if they be but touched: so but a shew of iniury moueth these voluptuous wantons to choler & anger, and the least iniury offered in truth inciteth them to rage & fury. Whereas others who haue not their mindes effeminated with this luxurious curiosity, they can easily passe ouer such trifling imperfections, and repell anger in far more violent assaults. *A Prolepsis.*
If any thinke these toyes too small to vndergoe a publike censure, I would haue such know that the lesser the occasion is which prouoketh to anger, the greater is their sin who are so easily prouoked, and the rather they deserue a sharpe reprehension, for that anger which is incited by euery light and trifling cause, then if it were waighty and of some importance: for howsoeuer the occasions are but small, yet their sinne is not small, nay their sin is therefore great, seeing the occasion which moueth them thereunto is but little, especially considering that the same parties who are fire-hot in these trifles which concerne themselues, are key-cold in those things which much concerne Gods glory, and their owne spirituall good. For I appeale vnto their owne consciences whether they are not prouoked vnto more violent anger for these trifling toies, then when they dishonor God by most grieuous sinne, or see him dishonoured by others, & if their consciences plead guilty, let them rather be offended with their owne corruptions, then with the Phisition which desireth to cure them.

The fifth internall cause of vniust anger is curiosity, whereby men are tickled with a vaine desire and itching appetite to see and heare all things: how their friends behaue themselues in their priuate meetings; what their aduersaries do and say behind their backes; how their seruants bestow *Sect. 8. The fifth cause of vniust anger curiositie.*

themselues in euery corner; whereof it commeth to passe, that desiring to know all things, they know many things which displease them, & prouoke them to anger, for which they may thanke their vaine curiosity: for if with the Wise man they would thinke it their glory to passe by infirmities, Pro. 19.11. or follow his counsaile, Eccl. 7.23. *Giue not thine heart to all the words that men speake, least thou doe heare thy seruant cursing thee*; they might haue lesse cause of anger, & more contentation of mind. Whereas by inquisitiue inquiry after euery rumour, and curious prying into small domesticall faults, they inflame their hearts with great anger. For as the looking vpon a small Print doth more offend the sight then a greater; because we hold it nearer our eies, and more intentiuely behold it, the letters standing thicke and neare together: so oft times it commeth to passe, that these small domesticall faults being curiously pried into, do more offend and anger vs, because they are neere vnto vs, and fall out thicke, and as it were, one in the necke of another, then greater iniuries offered abroad, which fall out more seldom, and are not so much subiect to our view.

Pro. 19.11. Eccl. 7.23.

Sect. 9. *The sixt cause credulity and listning to talebearers.*

The sixth internall cause, is to haue an open eare to euery tale-bearer, and a credulous heart to beleeue them, Pro. 26. 20. *Without wood the fire is quenched, and without a tale-bearer strife ceaseth.* So that as wood is the fires fit nourishmēt, so is a tale-bearer fit to nourish anger. An example hereof we haue in *Saul*, who giuing a credulous eare to those lying suggestiōs of that pickthank *Doeg*; was incensed to such raging anger, that the bloud of the innocent Priests was not sufficient to quench the heat thereof, vnlesse he spilt also the bloud of all the inhabitants of *Nob*; yea, of the Oxen, Asses, and Sheepe, with more then brutish fury. And therefore *Dauid* speaking of *Doegs* tongue, Psalm. 120.4. compareth it to coales of Iuniper (that is to hot burning coales) because it so furiously inflamed *Sauls* anger. Yea, *Dauid* himselfe giuing eare to the false report of *Ziba*, was moued to vniust anger against innocent *Mephibosheth*, and therefore hauing

Pro 26.20. 1. Sam. 22.19. Psal. 120.4. 2. Sam. 16.

experience

experience of thoſe manifold euils which followed credulity and liſtning after tale-bearers, he profeſſeth that he will deſtroy him that priuily ſlandereth his neighbour, Pſal.101. 5.7. And hence it is that *Iames* compareth the tongue to a fire, becauſe nothing more inflameth the hart to furious anger, Iames 3.6. Pſal.101. 5.7. Iam.3.6.

The laſt internall cauſe of vniuſt anger, is want of meditation concerning the common imperfections, whereunto we are all by nature ſubiect: for if we did but conſider that in many things we offend all, and that wee our ſelues haue the ſame faults, or greater then thoſe which wee eſpie in others, we would not haſtily be moued to choller vpon euery trifling occaſion. But it is the cuſtome of men addicted to anger, to imitate the *Lamia*, who (as the Poets faine) vſe their eies abroad, and put them into a box when they come home: ſo theſe are but too quick-ſighted abroad in ſpying the faults of others, but ſtarke blind at home in diſcerning their owne faults; and though they haue a great beame in their owne eies, yet they can eaſily diſcerne a ſmall mote in the eie of another. And the reaſon is, becauſe they put their owne faults into that part of the wallet which they caſt behind their backs, and therefore neuer looke vpon them, but the faultes of others into that part which hangeth before them, whereinto they are alwaies curiouſly prying. *Sect.*10. *The laſt cauſe want of meditation concerning humane infirmities.* Iam.3.2.

Chap. III.

The externall cauſes of vniuſt Anger.

AND ſo much for the internall cauſes of vniuſt anger: now we are to ſpeake of the externall; by which I vnderſtand all outward occaſions which are vniuſtly taken, as firſt, when we are angry with our neighbor for his vertuous actions. For ſome there are whoſe malignant eies doe abhor nothing more then the bright beames of vertue, either be- *Sect.*1. 1. *Vertuous actions and demeanour.*

cause they thinke that the beauty of others perfection, causeth the deformity of their vices to seeme more vgly, and that their degenerated natures are become like vnto Satans, who hateth vertue because it is vertue. An example hereof we haue in *Caine*, whose anger was kindled against his brother, because he was accepted in Gods sight, as beeing more holy then himselfe, Gen. 4. 5. As also in *Saul* who was incensed against *Ionathan*, for his vertuous demeanor towards *Dauid*, 1. Sam. 20. 30. In *Asa* who was offended with the Prophet, the Ambassadour of the Lord, for deliuering faithfully that ambassage which the Lord had put in his mouth, 2. Chron. 16. 10. In *Nebuchadnezzer*, who was enraged against the three Children because they refused to commit Idolatry, Dan. 3. 13. And in the Iewes who were filled with wrath, because our Sauiour Christ made a true exposition of the Scriptures, and rightly applied it vnto them, Luk. 4. 28. And too many examples we haue in these daies, of such as cannot with any patience indure to heare their duties taught them, and their vices publikly reproued out of Gods word, or yet any priuate admonition, but they are ready (like those that are in a raging fit of a burning ague) to despight the Phisition that endeauoureth to cure them. So that in our times he is like to incurre more anger, yea, and danger also that reproueth sinne, then he that committeth sin; he that reprehendeth Atheisme and prophaneness, then he that liueth in them. Yea, so desperate is the disease of this declining age, surfeited with sinne, that the Phisition may sooner incur hurt and dammage by the fury of his patient, then the patient helpe and health by the skill of the most exquisite Phisition.

Examples.

Gen. 4. 5.

1. Sam. 20. 30.

2. Chro. 16. 10

Dan. 3. 13.

Luk. 4. 28.

Sect. 2. When the cause is imaginary.

Secondly, the cause of our anger is vniust, when it is only imaginary, hauing no other ground but our owne suspition. And thus was *Eliab* angry with his brother *Dauid*, because he suspected him to be proud, whereas in truth his owne pride was the cause of his suspition, 1. Sam. 17. 28. and this is the most common cause of Anger in these daies;

1. Sam. 17. 28

for

for want of loue cauſeth men to interpret the actions of others in the worſt ſenſe, and vpon their falſe ſurmiſes they ground their anger. One is angry becauſe ſaluting his neighbour, he did not reſalute him, whereas perhaps he did not ſee him, or at the leaſt hauing his mind otherwiſe occupied did not obſerue him: another is offended if any in his company is merry, thinking that he maketh himſelfe ſport with his infirmities; another becauſe he is too ſad, imagining that it is becauſe his company diſpleaſeth him. In a word as mens ſurmiſes are innumerable, ſo alſo are the cauſes of vniuſt anger. Yea ſo prone men are to inuent cauſes where none is, that oftentimes they are ſore diſpleaſed becauſe they haue receiued ſmall benefits not anſwerable to their expectation, or not equall to thoſe which they ſee beſtowed vpon others; and ſo they are prouoked to anger with ſmall gifts, as though they had receiued great iniuries, but let vs be aſhamed of ſuch folly and learne to leaue it. Hath thy friend giuen more to another then vnto thee? why it may be he hath deſerued more, and though he hath not, yet that which thou haſt receiued might content thee if thou wouldeſt make no compariſons. *Nunquam erit fœlix quem torquebit fœlicior,* he wil neuer be happy who is vexed when he ſeeth one more happy. Hath he giuen thee leſſe then thou didſt hope for? why perhaps thou didſt hope for more then thou didſt deſerue, or then thy friend could conueniently giue, but if thou wouldeſt not be vngrateful, conſider rather what thou haſt receiued, then what thou haſt not receiued, before how many thou art preferred, rather then how many are preferred before thee. *Seneca de ira. lib. 3 cap. 30.*

Thirdly, the cauſe of our anger is vniuſt, when we are prouoked thereunto by euery ſmall and trifling occaſion; becauſe hereby loue and charity is notably violated, when euery ſlight cauſe incenſeth vs to anger: for loue ſuffereth all things, 1. Cor. 13. 7. and therefore their loue is ſmall who will ſuffer nothing. Loue couereth a multitude of ſinnes, *Sect. 3. Thirdly, when the cauſe is light and of no moment.* 1. Cor. 13. 7.

ſinnes, Prou. 10.12. they therefore who rather finde cauſe where they are not, then couer them where they are, doe plainly ſhew their want of loue, and their too great proneneſſe to anger, it is the nature of loue to make great faultes ſeeme little, and little faultes none at all: but anger maketh euery ſmall ſlip a capitall offence; and euery word of diſgrace worthy a ſtab. And as when we behold the Sunne riſing through thicke and foggie vapours, we imagine it to be of a farre greater quantity then when the ayre is pure & cleare: ſo when the foggie miſts of anger doe ouerſhadow reaſon, we ſuppoſe euery fault to be greater then it would appeare, if this turbulent affection were diſpelled with the liuely heat of ardent loue.

Some are angry at the imperfections of nature, which being not in the parties power to amēd, ſhould rather moue compaſſion then prouoke anger. Others are angry at faultes committed at vnawares, vnwillingly & vnwittingly, whereas they might with as great reaſon be angry with a traueller for going out of his way, or with one who ſtumbleth in the darke for not keeping footing, or with a blind man for iuſtling or ruſhing againſt them; for as the want of bodily ſight cauſeth the one, ſo ignorance which is nothing elſe but the blindneſſe of the mind, cauſeth the other; or with one who is ſicke becauſe he is ſicke, for what is ignorance but the minds malady? but he whoſe heart is ſeaſoned with true wiſdome, is not eaſily prouoked with faultes of ignorance, vnleſſe it be wilfull or extremely retchleſſe, conſidering that while wee continue in this vale of miſery, our mindes are ſhadowed with more then *Cimerian* darkneſſe. And therefore theſe ſmall trifling errours whereinto we fall for want of knowledge, will in them rather moue laughter, or at leaſt pitty, then prouoke anger. For as the vnhappy ſpeeches and ſhrewd turnes of little children, are excuſed becauſe they proceed from want of wit; ſo ſhould the ſame excuſe ſerue for them who commit faultes through ignorance and ſimplicity.

Laſtly,

Laſtly, our anger is vnlawfull, when as in our anger wee propound vnto our ſelues no lawfull end; as the glorie of God, the publicke good of the Church or common-wealth, or the priuate benefit of our ſelues, or of our neighbours: but rather priuate reuēge and ſatisfying of our tumultuous affections by the hurt or deſtructiō of him with whō we are diſpleaſed. And this is alwaies to be obſerued in all examples of vniuſt anger, as in *Caines* anger towards *Abel*; *Sauls* towards *Dauid*; *Nabuchadnezers* towards the three children; the Scribes and Phariſes towards our Sauiour Chriſt. 5. *Sect.* 4. *When the end is vnlawfull.*

And ſo much for the cauſes of vniuſt anger. Now wee are to ſpeake of the properties thereof.

Chap. IIII.

Of the properties of vniuſt anger.

THe firſt propertie of vniuſt anger, is, that it is immoderate; for though our anger haue neuer ſo iuſt a cauſe, yet if it grow violent, and de generate from anger to wrath and furie, it is vniuſt, for it ſauoureth not of the ſpirit of God who is mercifull and eaſie to be intreated, but rather of the fleſh and the corruption thereof. And therefore wrath (that is, violent anger) is numbred amongſt the works of the fleſh, the doers whereof ſhall not inherit the kingdome of God: Gal. 5. 20. 21. 5. *Sect.* 1. *The firſt properties, want of moderation.*

Now if we would know how to diſcerne when our anger is immoderate, it is eaſilie knowne by the fruites thereof. As firſt, when it prouoketh vs to vtter words diſhonorable to God, either by prophane blaſpheming of his holy name, or wicked curſing and imprecations; whereby wee deſire that he ſhould be the executioner of our malice; or opprobrious to our neighbours, as when our anger burſteth out into bitter and reuiling ſpeeches tending onely to his diſgrace. An example whereof wee haue in *Shemei*, 2. Sam. 16. 5: who reprouing *Dauid* for his ſinnes, vſeth ſuch gall and bitternes, that it cleerely appeareth his anger proceeded not from

the hatred of his ſinne, but rather of his perſon.

2. *By the want of fit decorum.* Secondly, when we haue no regard of any decorum or order, either in reſpect of our ſelues, or thoſe with whom wee are angrie. Not in reſpect of our ſelues, as when by anger we are prouoked to take reuenge being but priuate men, whereas reuenge belongeth onely to God, and to the Magiſtrate who is the Lords deputie, according to that Rom. 12. 19. *Auenge not your ſelues, but giue place to anger:* (that is, to Gods anger and reuenge) *For it is written, vengeance is mine, and I will repay it, ſaith the Lord.* They therefore who take vpon them reuenge, hauing no lawfull calling thereunto, violate Gods ordinance by arrogating to themſelues one of Gods royall priuiledges, and ſo make themſelues guiltie of high treaſon againſt God, as they are guiltie of treaſon againſt an earthly Prince, who intermeddle with any of their royall prerogatiues.

Rom. 12. 19.

Deut. 32. 35.

So alſo our anger is immoderate when we haue no reſpect of the partie with whom wee are angry; as when the ſonne being prouoked to anger againſt his father, though it be for a iuſt cauſe, doth not vſe him with that reſpect and reuerence which becommeth him, but buſteth out into vndutifull and inſolent ſpeeches: quite contrarie to the example of *Iacob*, who being but a ſonne in law did not in his anger forget his dutie, but vſed all diſcretion and moderation: Gen. 31. 36. And of *Ionathan*, who though he had iuſt cauſe to be angrie with his father *Saul*, yet he onely ſhewed it by riſing from the table and departing: 1 Sam. 20. 34. And the like may be ſaid of the ſeruants anger towards his maſter, the ſubiects towards the Magiſtrate, and of all inferiors towards their ſuperiors. For howſoeuer the law of God bindeth vs, to be angrie when iuſt cauſe is offred, yet it alſo tieth vs to moderation and diſcretion: For it is the author of order and not confuſion.

Gen. 31. 36.

1. Sam. 20. 34.

5. *Sect. 2. The ſecond propertie of vniuſt anger is in reſpect of the obiect.* The ſecond propertie of vniuſt anger, is in reſpect of the obiect; for whereas iuſt anger oppoſeth it ſelfe only againſt ſinne and iniuſtice, vniuſt anger is incenſed againſt the perſon of the offender, yea oftentimes of them who are innocent, nay becauſe they are innocent, as appeareth by thoſe examples

examples which before I rehearſed. But if we will be Chriſts Diſciples, wee muſt follow his doctrine and example. His doctrine, Math. 5. 44. *Loue your enemies, doe good to thoſe that hate you, &c. That you may be the ſonnes of your father which is in heauen.* Where he plainly intimateth, that they are not the ſonnes of God, who doe not loue the perſons of their verie enemies: we muſt follow alſo his example, who prayed for his enemies euē while he was vpon the croſſe ſubiect to their outragious iniuries: Luk. 23. 34 Which bleſſed preſident holy *Stephen* imitated. Act. 7. 66. Math. 5. 44. Luk. 23 34. Act. 7. 66.

But many are not onely incenſed againſt the perſons of their enemies who are men like vnto themſelues, but alſo with brute beaſts, which are not capable thereof, as wee may ſee in the example of *Balaam*, Num. 24. 10. Yea euen with things which want both ſenſe and life: and ſo was *Xerxes* angry with the riuers, and ſent letters full of menacing threatnings to the hils. And manie ſuch are ſubiect to continuall view, who if any thing in their hands diſpleaſe them, will not ſticke to daſh it againſt the ground, though after, they are faine to take it vp againe: or to ſpoile and breake it in peeces, though afterwards they muſt be glad to beſtow great labour in repairing that which by greater folly they haue defaced. But theſe men may fitly bee compared vnto children, who hauing gotten a fall beate the earth; ſo they hauing receiued ſome hurt through their owne folly or negligence, are angry with thoſe things which are ruled by them as bare inſtruments. Num. 24. 10. *Plutarch. de cohib. iracun.*

The laſt propertie of vniuſt anger reſpecteth the time, when as it being long retained becommeth hatred. And this happeneth not onely when men are prouoked vnto anger vpon waightie cauſes, but alſo when it is grounded on the moſt ſlight occaſions; for when vaine trifles haue ſtirred thē vp to wrath they perſeuere in it, leſt they might ſeem to haue begun without cauſe, and ſo againſt all reaſo the vniuſtice of their anger makes thē perſiſt in it with greater obſtinacie. For therefore they retaine it, yea increaſe it, that the greatneſſe of their anger may make men beleeue that it could not chuſe, but ariſe from ſome waightie occaſion and §. *Sect.* 3.

iuſt cauſe: and ſo they chuſe rather to ſeeme iuſt, then to bee iuſt. But more of this afterwards when I come to ſpeake of the reſtraint of vniuſt anger.

CHAP. XV.

Of the kinds of vniuſt anger.

§. *Sect.* 1. AND ſo much concerning the cauſes and properties of vniuſt anger. Now we are to ſpeake of the kinds thereof. It admitteth of a twofold diſtinction; firſt, it is either hidden and couert, or elſe profeſſed and manifeſt. Hidden anger is of two ſorts; the firſt is commendable, when as men labour by all meanes poſſible to ſubdue the affection, and to ſmother the flame after it is kindled that it burſt not foorth into vnſeemely words or actions ſauouring of reuenge. And this is a fruit of the ſpirit, which when it cannot repell anger and keepe it frō entrance; in the next place it endeuoureth to expell and repreſſe it.

Hidden anger which is commendable.

Hidden anger which is to be condemned.

The other ſort of hidden anger is to be cōdemned, when as men nouriſhing it in the heart doe notwithſtanding conceale it, that they may haue the better opportunitie of reuenge, which they are purpoſed to ſeeke with ſuch a full reſolutiō, that they refuſe all parly, leſt they might be brought to a truce, or conclude a peace. This anger is farre worſe thē that which is profeſſed, both in reſpect of the party who is angrie, and the other with whom hee is angrie. In reſpect of the partie himſelfe, becauſe containing in him this turbulent affection, it doth vexe and torment him, like a raging fire which hath no paſſage, or a violent ſtreame whoſe current is ſtopped. And hereof it is that anger is ſaid to be of the vipers brood, becauſe it pineth and conſumeth him in whom it is bred. In reſpect of him alſo with whom hee is angrie, becauſe it maketh him leſſe warie in preuenting his malice, and therefore the more eaſilie ſurpriſed. In regard whereof a ſecret enemie is more dangerous then one who profeſſeth his enmitie: for as a ſmall companie of men

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lying in an ambuſhment, will more eaſily ouercome a greater force, then if they ſhould march againſt them with banners diſplaied: ſo a weake enemie hiding his anger, and watching his beſt opportunitie of reuenge, is more like to circumuent and ſurpriſe one more mightie then himſelfe, then if he ſhould profeſſe his malice.

Examples hereof wee haue in the Scriptures: as in the old ſerpent, who cloaked extreme malice vnder goodlie words and faire promiſes, profeſſing himſelfe a kind friend to our firſt parents, when he wholie intended their eternall deſtruction: Gen. 3. 1. &c. As alſo in *Cain*, who talked familiarly with his brother as in times paſt, when as hee alreadie had reſolued his murther in his heart, which alſo preſently after he acted with his hands: Gen. 4. 8. So *Abſolon* like a cunning courtier cõcealed deadly malice two yeeres together againſt his brother *Ammon*, to the end that being not ſuſpected, he might obtaine the more fit opportunitie of reuẽge: 2. Sam. 13. 22. 23. The like example we haue in *Ioab*, who kindly ſaluting *Amaſa*, cruelly ſtabbed him while hee louinglie embraced him: 2. Sam. 20 9. As alſo in the traitor *Iudas*, who betraied his maſter while hee kiſſed him: Luk. 22 47. Neither is our age fruitfull in all ſin, barraine of ſuch examples: for how many Italionate machiauellians liue amõg vs, who will not ſtick to giue moſt kind cõgeis with hand, cap and knee to thẽ from whom they are moſt enſtranged in their hearts; and looke moſt ſmoothly vpon them againſt whom they haue conceiued deepeſt malice? So that their anger is like vnto riuers which are moſt dangerouſly deep, where the ſtreame runneth ſtilleſt and ſmootheſt. If you aske theſe men the reaſon hereof, they will tell you, that (according to the rules of their maſter Machiauel) *Profeſſa perdunt odia vindicta locum:* Profeſſed anger taketh away opportunitie of reuẽge. But let vs know, that as in malice, and diſſembling thereof, they are like vnto the diuell himſelfe, ſo without repentance they ſhall be like to him in puniſhment. And ſo much for hidden anger.

Examples. Gen. 3. 1. Gen. 4 8. 2. Sam. 13. 22. 23. 2. Sam. 20. 9. Luk. 22. 47. *Senec. in Medea.*

Profeſſed anger is to be ſeene whẽ either men of ſet purpoſe do neglect the ſignes and duties of loue, or elſe in ſhewing

§. *Sect.* 2. *Profeſſed anger two fold.*

1. *Sullen or silent anger.*

ing and bringing foorth the fruits of anger. For the first, some in their anger are sullenlie silent from day to day, and moneth to moneth, not vouchsafing to speake a word to those with whom they are displeased, though they daily conuerse with them; as though with their loue and charitie they had lost their tongues also. But such men forget the end why God gaue them a tongue, that is, that it might be not onelie an holy organe to sing our Creators praise, but also that we might be enabled thereby to conuerse more familiarly and louinglie one with another; as also that thereby we might preserue this loue begun by taking away all offence; for as the Lord hath giuen a tongue to enquire out an iniurie, as also to reprooue and reprehend the offender, so he hath giuen the same tongue to make a iust excuse for the working of reconciliation. It may be if thou wouldest come to expostulate the matter with thy neighbour, he would either iustly excuse his fault, or humblie confesse it, and desire pardon, whereas now thou makest him thine enemie by denying him all meanes and hope of reconciliation: for what hope can he conceiue of peace, seeing thou wilt not so much as come to a treatie?

§. *Sect.* 3.

2. *Anger is manifested by euill speaking or euill doing.*

1. *Euill speaking.*

Secondly, professed anger is shewed by the manifest fruits thereof, and they are of two sortes, euill speaking and euill doing. By euill speaking, as when men doe manifest their anger in spightfull railing words which are farre vnbeseeming not only a Christian, but also an honest Infidell. This is condemned in the one and thirtie verse of this Chapter: *Let all bitternesse, anger and wrath, crying,* (that is, clamorous railing) *and euill speaking be put away from you.* And that we may the rather be mooued to abstaine from this odious vice, let vs consider that God made the tongue to bee an instrument of his praise, and not to dishonour him by cursed speaking. And therefore he will not hold him guiltlesse, which makes this heauenly organe of his spirit created to shew foorth the Creators praise, a cursed instrument of Satan in reuiling and slandring our neighbour. And this our Sauiour Christ teacheth vs: *Whosoeuer* (saith he) *shall say vnto his brother Raca;* (that is, the least word of reproch) *shall be worthie to be punished*

shed with a councell (that is, an assemblie or Senate of Magistrates) *And whosoeuer shal say foole, shall be punished with hell fire*, Matth. 5 22. Let vs remember, that *by our words we shall be iustified, and by our words we shall be condemned:* and good reason, for *Verba sunt animi indices*, the tongue is the hearts interpreter, and therefore our Sauiour Christ saith, *Ex abundantia cordis os loquitur:* Out of the abundance of the heart the mouth speaketh. Yea this the wise *Socrates* well knew; and therefore when a certaine father had sent his sonne to him, to the end that seeing him he might perceiue his disposition, he said to the young man: *Loquere adolescens, vt te videam*, Speake young man that I may see thee: noting thereby that the disposition of his heart was best known by the words of the mouth. Seeing therefore God iudgeth according to the heart, & seeing the heart is best discerned by the tongue, great reason it is, that by our words we should be iustified or condēned. Let vs remember also, that *if for euerie idle word wee must giue an account at the day of Iudgement*, how much more for railing and reuiling speeches? and if these meditations alwaies run in our minds, we will in our greatest anger follow the practise of the Prophet *Dauid*, Psalm. 39. 1. that is, we will bridle our mouthes that we may not sin with our tongue.

Matth. 5. 22. Mat 12 27 34 Matth. 12. 36. Psal. 39. 1.

Secondly, professed anger is expressed by euill doing, when either in our anger we offer iniuries, or seeke reuenge for those which are offered vs; both which are forbidden in the word of God The first, Leuit. 19. 13. Thou shalt not do thy neighbour wrong: and Psalm. 15. 3. it is set downe for a note of an inheritour of Gods kingdome, not to doe euill to our neighbour: and consequentlie hee that is prouoked by anger to offer iniurie to his brother, can haue no assurance without repentance that he is an heire of Gods kingdome. And this may further appeare Matth. 5. 22 for if he who v- seth reprochfull words bee in danger of hell fire, what shall we thinke of him that goeth further, namely, to wicked deeds? As therefore we tender our soules saluation, let vs rule our hands, though wee cannot rule our affections.

2. *Euill doing.* Leuit 19. Psal. 15. 3. Mat. 5. 22.

Secondlie, it is expressed by reuenging iniuries receiued, which

which though it bee not altogether ſo great a ſinne as the other, yet it is alſo condemned and forbidden as no ſmall ſin in the word of God: Matth 5.39. *Reſiſt not euill; but to him who ſmiteth thee on the right cheeke, turne the left alſo, &c.* Rom.12.19. *Auenge not your ſelues, for it is written, vengeance is mine, and I will repay, ſaith the Lord.* And ſo much for the firſt diſtinction of anger.

Matth.5.39.

Rom.12.19.

§. *Sect.* 4. *A ſecond diſtinction of anger in reſpect of the ſubiect.*

Secondly, anger is diſtinguiſhed into three kinds in reſpect of the ſubiect thereof. The firſt is of thoſe who are ſoone angrie and ſoone pleaſed. The ſecond of them who are ſlow to anger, and alſo ſlow in being reconciled. The third of thoſe who are ſoone prouoked to anger, and alſo long continue in it.

1. *Haſtie anger.*

For the firſt, they may not vnfitly bee compared to flaxe which is ſoone kindled and ſet on fire, but ſoone alſo extinguiſhed, vnleſſe the flame bee continually nouriſhed with new matter: ſo their anger is eaſily inflamed by the leaſt ſparke of occaſion, but ſoone mitigated, vnleſſe it be nouriſhed with new prouocations: or their anger may be likened vnto fire in thornes, which maketh a great blaze for the time, and yeeldeth a crackling noiſe, but ſoone goeth out, vnleſſe a new ſupplie of matter bee continually added: ſo they are ſoone inflamed, but when their anger hath a little ſpent it ſelfe in words like the crackling of thornes, it is ſoone quenched and pacified.

Haſtie natures in the world commended.

Theſe men in the world are ſaid to haue the beſt natures, but in truth it is farre otherwiſe. For that nature is beſt which moſt reſembleth God himſelfe, who as he is ſlow to anger, ſo he is readie to forgiue, Pſalm. 103. 8. 9. If therefore we would in truth haue good natures, we muſt imitate the Lord, that is, be long before we are prouoked to anger, and readie to be reconciled; to the firſt we are exhorted, Iam. 1. 19. *Be ſlow to wrath*; to the latter, Matth. 5.25. *Agree with thine aduerſarie quickly*, and that not onelie when thou haſt offended him, but alſo when he hath offered the iniurie vnto thee, and that not once or twiſe, or till ſeuen times, but vnto ſeuentie times ſeuen times, as our Sauiour exhorteth, Mat. 18. 22.

Pſal.103.8. 9.

Iam.1.19.

Matth.5.25.

Matth.18.22.

§. *Sect.* 5.

But leſt wee ſhould content our ſelues with this nature

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which of naturall men is thought commendable, let vs conſider; firſt, that it is condemned and forbidden in the word of God. Eccleſ. 7.11. *Be thou not of an haſty ſpirit to be angry, for anger reſteth in the boſome of fooles.* Yea our Sauiour condemneth it as murther in Gods ſight: Mat. 5.22. *Haſty anger forbidden.* Eccleſ. 7.11. Mat. 5.21

Secondly, we are to conſider, that this haſtineſſe to anger is a fooliſh vice; for as it alwaies beginneth with raſhneſſe, ſo it moſt commonly endeth with repentance; for after the haſtie man hath iniured his neighbour by vnaduiſed words or iniurious deeds, then he ſheweth himſelfe ſory for it; and ſo like a fooliſh Surgeon, firſt hee breaketh his head, and after giues him a plaſter, which though it heale the wound, yet oftentimes it leaues a ſcarre. *Haſtineſſe to anger, a fooliſh and dangerous vice.*

And yet I ſpeake of the leaſt euils which accompany raſh anger; for how many haue there beene who in their fury haue reuealed their friends ſecrets, more deere vnto them then their owne liues? Yea, how many through this raſh anger haue violated the perſons, nay murthered them with whom they were lincked in the ſtraiteſt bond of friendſhip? and ſo haue done that in a moment, which they haue with bitterneſſe repented the whole courſe of their liues; then the which no greater folly can be committed. And therefore it is well ſaid of the wiſe man, Prou. 14.27. *Hee that is haſtie to anger committeth folly:* and verſ. 29. *He that is ſlow to anger is of great wiſdome; but he that is of an haſty minde, exalteth folly.* And leſt we ſhould thinke that he ſeldome thus offendeth, he telleth vs, Prou. 29.22. that *a furious man aboundeth in tranſgreſſion.* Prou. 12.16. Eccleſ. 7.10. Prou. 17.27 ver. 29. Prou. 26.22

But here the cholericke man will alleage for himſelfe, that he is haſty by nature, and therefore to bee borne with. I anſwere, that we haue not this nature by creation, for wee were created according to Gods owne image, who is ſlow to anger: but this corruption hath taken hold of vs by reaſon of our originall ſinne, and therefore we are not to excuſe one ſinne by another, but rather earneſtly to labour that this pollution may be waſhed away with the water of Gods ſpirit, who by his grace doth reform nature. For thoſe who are regenerate by the holy Ghoſt, though naturally they be as *Obiect. 6.* *Anſwere.*

rauenous and cruell as the Woolfe, and Leopard, they ſhall be made as milde and innocent as the Lambe and Kid: And though they bee as fierce and furious as the Lion or Beare, they ſhall become as tame and gentle as the Cowe or Calfe, according to the prophecie, Eſa. 11. 6. 7. *The Woolfe ſhall lie with the Lambe, and the Leopard ſhall lie with the Kid; and the Calfe, and the Lion, and the fat beaſts together, and a little child ſhall leade them, and the Beare ſhall feede with the Cowe, and their young ones ſhall lie together:* not that regeneration doth take away nature and the affections, but becauſe it doth partly ſubdue their violence and furie, and partly ſanctifieth and reformeth them; ſo that whereas they were hurtfull and pernicious, now they are good and profitable to thẽſelues and others, the qualitie and the obiect of them being altered. Their loue which was immoderately ſet on the world and the pleaſures of the fleſh, is now fixed vpon God, their neighbour and ſpirituall things. Their ambitious hope which expected nothing but honors and riches, now longeth after the preſence of God, and fulneſſe of ioy in the heauenly Ieruſalem. Their timorous feare wherby they were reſtrained from doing good, and conſtrained to doe that which was euill, becauſe they would not diſpleaſe men; is now a notable bridle to curbe in their vnlawfull deſires, and a ſharpe ſpurre to pricke thẽ forward in the courſe of godlineſſe, becauſe they would not offend God: and whereas before it was a corrupt fountaine from which nothing did ſpring but polluted ſtreames of ſinne, whoſe deſcent is into the deepe gulfe of eternall perdition; now it is become the *Welſpring of life, to make vs auoid the ſnares of death,* as it is, Prou. 14. 27. So likewiſe raſh and vnbridled anger, which before regeneration cauſed men to rage againſt the perſon of their neighbour, doth now oppoſe it ſelfe againſt ſinne and vniuſtice only, whereby God is diſhonored and the Church and common-wealth damnified.

Eſa. 11. 6. 7.

Prou. 14. 27.

Do not therfore hereafter excuſe thy furious & raſh anger by alleaging thy nature; for thou mighteſt as wel ſay, Icānot abſtaine from it, becauſe I am carnall and vnregenerate, as becauſe I am haſtie by nature: for thoſe who haue laid aſide the

the old man, and are renewed by Gods ſpirit, haue this affection partly tamed and ſubdued, and partly ſanctified, reformed, and made fit for neceſſarie & profitable vſes; whereas on the other ſide they that let the raines looſe to this corrupt affection were neuer waſhed with the water of Gods ſpirit, and conſequently while they continue in this ſtate cannot enter into the kingdome of heauen: Ioh. 3. 5. Iohn 3.5.

But that we may neuer alleage this vaine excuſe, let vs conſider further, that it is no better then Lazers ragges to couer the deepe feſtred ſores of our corruption; or then *Adams* fig leaues to hide the nakedneſſe of ſinne, which may be as fit a vizour to diſguiſe euē the moſt vglie vices, as this of anger: for nature corrupted prouoketh not onely to raſh anger, but alſo to all outrages. And therefore the murtherer by as great ſhew of reaſō might excuſe his murther, becauſe he is by nature cruell; or the adulterer his adulterie, becauſe he is by nature lecherous; or the theefe his theft, becauſe he is by nature couetous, as the haſtie man his anger becauſe he is by nature cholericke. As therefore if a murtherer or theefe ſhould come before a Iudge, and excuſe his fact by ſaying it was his nature, and therefore he could not chuſe but commit it; the Iudge would anſwere, that it was his deſtinie alſo that he ſhould be hanged: So when wee ſhall bee arraigned before the Lord chiefe Iuſtice of heauen and earth, the alleadging of our corrupted nature wil be ſo farre from excuſing vs, that it alone will bee ſufficient to condemne vs. And ſo much for the firſt ſort of anger which is to be ſeen in angry and cholericke men.

The ſecond ſort is of ſuch as are ſlow to anger, but being incenſed are hardly pacified. And theſe are like vnto more ſolid timber, which is long before it be kindled, but being kindled, cōtinueth long in burning. As theſe are better then the other in reſpect of their ſlowneſſe to wrath, ſo they are farre worſe becauſe they continue in it; for anger retained becommeth hatred, which is an affection farre more pernicious then anger it ſelfe, and much more incorrigible; for as raſh anger is moſt commonly ioyned with repentance, ſo this inueterate anger is alwaies ioyned with perſeuerāce in euill. §. *Sect.* 2. 2. *Anger which is ſlowly entertained but long retained.*

euill. And he that is ſubiect thereunto doth not onely fall into ſinne, but alſo is reſolued to continue in it; yea he taketh delight therein oft times by meditating on reuenge, as wee may ſee in *Eſau*, who was reſolued to retaine his anger againſt *Iacob* till his fathers death, and in the meane time
Gen.27.41.42. comforted himſelfe by thinking on reuenge: Gen.27.41.42

But if we would bee the children of our heauenly father, we muſt reſemble him, not onely in ſlowneſſe to anger, but alſo in ſwiftneſſe to forgiue: and though our brother offend vs ſeuenty times ſeuen times, yet muſt we continually bee
Mat.18.22. ready to imbrace reconciliation: Matth. 18.22. and ſo wee ſhall not be *ouercome of euill, but ouercome euill with good-*
Rom.12.21 *neſſe*, as the Apoſtle exhorteth vs, Rom.12.21. Whereas if we continue in malice we ſhall make our ſelues like vnto Sa-
Matth.7.2. tan, and ſubiect to Gods wrath: *For with what meaſure wee mete, it ſhall be meaſured vnto vs againe:* Matth.7.2. And as we forgiue men their treſpaſſes, ſo will our heauenly father
Mat.6.14.15 forgiue vs: Matth.6.14.15. And ſo much for the ſecond ſort.

§. *Sect.*9. *Haſtineſſe to anger and ſlowneſſe to reconciliation.*

The third ſort is of them who are eaſily prouoked vnto anger, and being prouoked will neuer be reconciled. Theſe men are monſters in nature, and flat oppoſite to the Lord: for whereas he is ſlow to anger and readie to forgiue, they are moſt ſlow to forgiue, and moſt prone to anger. This anger I know not how to expreſſe, nor to what I may compare it, ſeeing naturall things cannot reſemble it, becauſe it is monſtrous and againſt the nature of all things, ſauing man. For the moſt fierce Lions and cruell Tigers haue ſome cauſe which incenſeth them to anger, and ſome meaſure and end of their fury after it is prouoked; and therefore they are far worſe who are angry without a cauſe, and know not how to make an end. Seeing therefore naturall things are not fit to reſemble them, let vs conſider artificiall. They are like vnto tinder, which being kindled with the leaſt ſparke, will alſo retaine the fire till it be conſumed. But herein they are vnlike: the tinder may eaſily be extinguiſhed: but their anger can by no meanes bee mitigated: the tinder doth but conſume it ſelfe, or at the leaſt thoſe things which are neere about it: but thoſe that are from thē furtheſt diſtant, are often

ſcorched

ſcorched with the burning heat of their furious paſſion. It is like vnto wilde fire, which moſt eaſily taketh hold of euery thing, and is moſt hardly quenched: but herein it is farre more violent and pernicious, that whereas wild fire may be extinguiſhed with vineger or milke, this can be quenched only with bloud, yea with the heart bloud. There is nothing therefore in the world naturall or artificiall, which doth ſufficiently expreſſe this vile affection; it onely can be reſembled by the malice of Satan, who for no cauſe maligned God and vs, and yet his malice will neuer haue end. Vnleſſe therefore we would be worſe then all things naturall or artificiall, yea as bad as the diuell himſelfe, wee muſt be either ſlow to anger, or ready to forgiue.

CHAP. VI.

The manifold and great euils which accompany vniuſt anger.

AND ſo much for the kinds of anger. Now wee are to ſet downe the preſeruatiues, whereby we may bee preſerued from this ſickneſſe of the ſoule; and ſome medicines to cure vs when we are fallen into it. But for as much as it is in vain to preſcribe phyſicke, vnleſſe the patient wil take it; and ſeeing few or none are willing to take phyſicke vnleſſe they ſee the neceſſity thereof, in reſpect of the dangerouſneſſe of their diſeaſe; I will firſt ſhew the greatneſſe and maligntty of this ſickneſſe of the mind, vniuſt anger, and afterwards preſcribe the remedies. §. *Sect.* 1.

The dangerouſnes of anger ſhewed by the euils wh ch it worketh.

The greatneſſe and dangerouſneſſe of this diſeaſe appeareth by thoſe great euils which it worketh, and that both priuate and publike. The priuate euils concerne either our ſelues, or our neighbours. The euils which concerne our ſelues are incident to the whole man, or to his ſeuerall parts, the body and the ſoule.

The euils which anger bringeth to the whole man are di-

The euils which anger bringeth to the whole man.

uers. Firſt, it defaceth in vs the image of God; for whereas the image of God doth ſpecially conſiſt in the vertues and graces of the mind, anger ouerthroweth them all, and firſt of all pietie which is the chiefe of all, and the ſumme of the firſt table.

1. Vniuſt anger defaceth Gods image.

It ouerthroweth pietie.

1.Ioh. 4.20

It extinguiſheth the loue of God: for how ſhould we loue God whom we haue not ſeene, if we do not loue our neighbour whom we haue ſeene? 1.Ioh.4.20 And how do we loue our neighbour, if vpon no cauſe or euery trifling cauſe, wee be incenſed to iniuſt anger againſt him?

It ouerthroweth the principall part of Gods worſhip, inuocation: for if we would *compaſſe the Altar*, and there offer vp the ſacrifice of prayer and thankſgiuing, we muſt *firſt waſh our hands in innocencie:* Pſal.26.6. And this the Apoſtle *Paul* requireth, 1.Tim.2.8. *That we lift vp pure hands without anger.* And our Sauiour Chriſt cõmandeth, that before we offer any gift vnto the Lord, we firſt ſeeke to be reconciled: Matth.5.23. So long therefore as we continue in our anger, we are vnfit to pray, as it moſt manifeſtly appeareth in the fifth petition, where wee deſire ſo to bee forgiuẽ as wee forgiue: and becauſe the Lord would haue vs deepely conſider thereof, he thinketh it not ſufficient to ſet it downe in the Lords prayer, Matth. 6. 12. but he againe doth ſingle this out of all other the petitions; and inculcates it the ſecond time, verſes 14. 15. *If you forgiue men their treſpaſſes, your heauenly father will alſo forgiue you, but if you will not forgiue men their treſpaſſes, no more will your father forgiue your treſpaſſes.* If therefore wee offer vp this prayer vnto God continuing in our anger, what doe we elſe but intreate the Lord that he will continue his anger towards vs? A notable place to this purpoſe we haue, Eccleſ.28.1. *He that ſeeketh vengeance ſhall find vengeance of the Lord, and he will ſurely keepe his ſinnes 2. Forgiue thy neighbour the hurt that he hath done to thee, ſo ſhall thy ſinnes be forgiuen thee alſo whẽ thou prayeſt. 3. Should a man beare hatred againſt mã, and deſire forgiuenes of the Lord? 4. He will ſhew no mercie to man who is like himſelfe, and will he aske forgiueneſſe of his owne ſinnes? 5. If he that*

Pſal.26.6.

1.Tim.2.8.

Matth.5.23

Matth.6.12

Verſ.14.15.

Eccl.28.1. 2.&c.

is

is but fleſh, nouriſh hatred (and aske pardon of God) who will intreate for his ſinnes? 6. Remember the end, and let enmitie paſſe, &c.

It alſo maketh men notablie ſinne againſt the third commandement, by cauſing them through impatience to fall into curſing and imprecations, ſwearing and blaſpheming the name of God.

It cauſeth them alſo grieuouſlie to ſinne againſt the fourth commandement, by making them vnfit for the exerciſes of the Sabbath, as inuocatiõ and hearing of the word, becauſe they who are poſſeſſed therewith haue their minds diſturbed and diſtracted either by thinking vpon the iniurie, or elſe of reuenge. So that there is not one commandement of the firſt table which anger doth not notoriouſlie violate.

It ouerthroweth iuſtice and charity.

But as it ouerthroweth the vertues of the firſt table which reſpect pietie, ſo alſo of the ſecond table which reſpect Iuſtice: and firſt of all Iuſtice it ſelfe, whoſe generall rule is this, *Vt ſuum cuique tribuatur*, that that bee giuen to euerie one which belongeth to him. For anger maketh men not onelie to neglect all good duties which they owe vnto their neighbours, but alſo to oppreſſe them with vndeſerued iniuries and vniuſt reuenge.

It ouerthroweth alſo charitie which is the ſum of the ſecond table, whoſe generall rule is this, *That we loue our neighbours as our ſelues:* for anger in ſtead of performing any duties of loue, cauſeth men to bring foorth the fruits of hatred: and in ſtead of louing their neighbours as themſelues, it maketh them to hate them as their mortall enemies.

Infinit it were to ſtand vpon particulars, but by this which hath been ſaid it is apparant, that the furious flame of anger doth conſume in vs all the vertues and ſanctifying graces of Gods ſpirit, wherein principally the image of God conſiſteth.

§. Sect. 1. 1. Vniuſt anger maketh men like the diuell.

Secondlie, as it defaceth in vs the image of God, ſo it doth make vs like vnto Satan, for hee is the ſpirit of diſſenſion, wrath and reuenge, as God is a ſpirit of loue and peace. It is the nature of Satan to delight in rage and furie, for he is a murtherer from the beginning, Iohn 8. 44. not onely murtherin[g]

Ioh. 8. 44.

thering himſelfe, but prouoking others to murther, by filling their hearts with wrath and reuenge. And this the Heathens were not ignorant of; for they called theſe wicked ſpirits which are the authors of anger, diſſenſion and reuenge, furies, becauſe they filled mens mindes with fury and madneſſe.

§. *Sect.* 3. *3. It maketh men ſubiect to Gods anger.* Mat. 6.14.15.

Thirdly, it maketh vs ſubiect to Gods anger: for as we forgiue others, ſo doth God forgiue vs, Matth. 6. 14. 15. If therefore we retaine our anger towards our brethren, God will retaine his anger towards vs. We know by common experience, that he who is appointed an arbitratour or daieſman to reconcile neighbours, is oftentimes by the froward behauiour and obſtinate ſtifneſſe of the one party ſo offended & diſpleaſed, that whereas he was indifferent he is made an aduerſary: ſo the Lord plaieth the part of an vmpire or arbitrator, to worke reconciliation betweene brethren. But if either of them be ſo ſtiffe and contentious that he will not be reconciled, what doth hee elſe but by refuſing the Lords arbitrement and determination make God his enemy?

§. *Sect.* 4. *4. Vniuſt anger expoſeth men to contempt.*

Fourthly, it expoſeth men to contempt: for howſoeuer they are therefore angry, becauſe they would not be deſpiſed and diſregarded, yet nothing in truth doth ſooner worke contempt in the mindes, not onely of ſtrangers, but alſo of a mans owne children and ſeruants, then vniuſt anger. For when their anger and the fruites thereof, clamorous brauling and fighting, are vſuall and common aſwell for trifles as waighty matters, men deſperatelie contemne both, when they haue no hope to preuent either. They therefore who deſire that theſe bitter drugges of correction ſhould haue any effectuall operation in the mindes of inferiours, for the purging away of their faults and vices, muſt vſe them like Phyſicke, which if it be ordinary will worke no extraordinary effect, becauſe it groweth familiar with our natures, and therefore not fit to worke vpon them: *nam medentur contraria*. And hence it is that Phyſicke becommeth vnprofitable to thoſe men in the time of grieuous ſickneſſe, which vpon euery trifling occaſion haue vſed it in the time of health, and made it as it were ſauce to diſgeſt

Correction to be vſed like Phyſicke.

their

their meate: ſo if we would haue the phyſicke of the minde, correction and chaſtiſement, to worke deſired effect, they muſt be vſed ſparingly, and not for euery ſlip and infirmity, which oftentimes in wiſdome ſhould bee diſſembled as though it were not perceiued, and often pardoned in hope of amendment. Otherwiſe, if euery toy and ſmall ouerſight prouoke anger, and anger incite to ſcolding and fighting, not onely the parties corrected are not bettered, but rather made more obſtinate and obdurate in their vices (for their hearts like anuils become harder with often beating) but alſo he that correcteth, doth diſfurniſh himſelfe of all fit remedies to cure more deſperate diſeaſes. For if he vſe bitter chiding and ſeuere fighting for the cure of euery trifling fault, what remedy doth he reſerue for correcting and reforming haynous offences? ſurely none. Whereby it commeth to paſſe, that inferiours will not be reſtrained from committing all faults, but rather will be as eaſily induced to commit the greateſt as the leaſt, becauſe there is no great difference in the puniſhment.

The vanity of ordinary ſcolding and brawling.

But he who is wiſe and diſcreet will paſſe ouer many ſmall faults as though he perceiued them not, both becauſe (as one ſaith) *Gratiſſimum eſt genus veniæ neſcire quid quiſque peccauit.* It is the moſt acceptable kinde of pardon to ſeeme ignorant of the fault; as alſo leſt taking notice of euery little ſlip, he make the offender ſhameleſſe and impudent in defending that as well done, which he cannot excuſe as not done. Whereas ſo long as he thinketh his fault vnknowne he will be ſo fearefull of committing the like, that he will be carefull in hiding that which he hath already committed. But if he perceiue that the offender taketh occaſion by his ignorance to offend often in the like kind, then is he to take notice of the fault by vſing milde admonition; if that will not preuaile, then more ſharpe reprehenſion; but yet in priuate, for many witneſſes of the fault maketh him leſſe aſhamed to commit the like; whereas feare of open diſgrace wil reſtraine him from it, ſo long as he is not already diſgraced. But if the offender impudently and obſtinately perſiſt in his vice, or that the fault at the firſt be more notorious, then is he to proceed

Diſcretion required in correction. Senec. de ira lib. 2. cap. 23.

ceed to chaſtiſement and correction, as the Surgeon to the mortifying of a member, when the ſore is paſt all other cure. In doing whereof he is to auoide all furious anger, and to vſe ſoberneſſe and diſcretion, ioyning with his chaſtiſement wholeſome admonitions, conuincing the conſcience of the offender, by laying open the hainouſneſſe of his fault out of the word of God; or elſe by ſhewing him how he hath offended againſt the law of nature or ciuill honeſty. And hereby it will appeare to the offender, that his puniſhment proceedeth from the hatred of his ſinne, and not of his perſon; and ſo it wil cauſe him alſo more to hate his fault, then either his ſuperior that correcteth him for it, or then the puniſhment it ſelfe which is deſeruedly inflicted.

The profit that followeth well gouerned diſcretion.

If ſuperiors would vſe this milde & ſober diſcretion, ſurelie it would better containe inferiors in obedience, then furious anger. For whence is it that one mans looke is more regarded then anothers word? one mans milde admonition, then anothers bitter reprehenſion? one mans diſcreet reproofe, then anothers continuall brawling and fighting? ſurely from milde and well gouerned diſcretion which worketh in inferiors an awfull loue and ſonne-like feare, which more ſtrongly containeth them in obedience, and more forcibly reſtraineth them from committing any fault repugnant thereunto, then furious anger and rage, or the fruits thereof, continuall chiding and fighting. For continuall anger and ſeuere puniſhment for euery ſmall fault, without admitting any excuſe, doth not make inferiors ſory becauſe they haue offended, but carefull and cunning in hiding and diſſembling their faults, or ſhameleſſe and impudent, either in denying or defending them.

Againe, as many ſtripes doe harden the skinne to indure them; ſo doe they harden the heart to contemne them; and they which vſe much chiding, doe moue their inferiors to imagine that it is their naturall communication, and not any reprehenſion. If lightening and thunder were as common as the ſunne ſhine, though they be terrible in their owne nature, yet who would regard them being ſo vſuall? and how much leſſe then the impotent brawling of an angry man?

They

They therefore who would haue their anger feared and reſpected, muſt let it like the thunder happen ſeldome, or elſe it will not be regarded like the thunder. When the Fox firſt ſaw the Lion, he trembled and quaked for feare, not daring to come neere him; when he ſaw him the ſecond time he approched ſomewhat neerer, but when he ſaw him daylie, hee feared not almoſt to come within the reach of his paw: So if thou but ſeldome ſhew thy ſelfe like a Lion, thou wilt bee feared and reſpected; whereas if continually thou appeare in this ſhape, euen thy moſt baſe vnderlings will not regard thee. Yea, if peraduenture they ſpie the Aſſes eares vnder the Lions skinne, that is, folly in thy furie, (which are ſeldome ſeuered) they will not ſticke to ride, and deride thee.

§. Sect. 5. The euils, vvhich vniuſt anger bringeth to the body. 1. It deformeth it.

And ſo much for the euils which anger bringeth to the whole man. Now wee are to ſpeake of the euils which it bringeth to his ſeuerall parts, and firſt of his bodie. Whereas the bodie of man is excellent by nature, and farre ſurpaſſing all other earthly creatures, anger doth ſo deforme it, that it becommeth more vglie and horrible then any of them. For it maketh the haire to ſtand an end, ſhewing the obdurate inflexibleneſſe of the mind: The eyes to ſtare and ſtand, as though with the Cockatrice they would kill with their lookes: The teeth to gnaſh like a furious Bore: The face now red, and ſoone after pale, as if eithet it bluſhed for ſhame of the minds follie, or enuied others good: The tongue to ſtammer, as being not able to expreſſe the rage of the heart: The blood ready to burſt out of the veines, as though it were affraid to ſtay in ſo furious a body: The breſt to ſwell, as being not large enough to containe their anger, and therfore ſeeketh to eaſe it ſelfe, by ſending out hot-breathing ſighes: The hands to beat the tables & walles, which neuer offended them: The ioyntes to tremble and ſhake, as if they were affraide of the mindes furie: The feete to ſtãpe the guiltleſſe earth, as though there were not roome enough for it in the whole element of the aire; and therfore ſought entrance into the earth alſo. So that anger deformeth the body, from the haire of the head to the ſole of the foote. How vglie therfore is anger it ſelfe, when the effects therof

are thus monſtrous in ſo beautiful a ſubiect? How monſtrouſly doth it deforme the mind, when the ſignes thereof be thus horrible in the body?

§. *Sect.* 6. 2. *It expoſeth it to dangers.*

But as it deformeth the body, ſo it expoſeth it to infinite dangers by prouoking men to enter into priuate fraies and needleſſe quarrels, with ſuch deſperate reſolution, that they wholly neglect themſelues that they may hurt their enemy. Like to the Waſpe or Bee, which venture their owne liues, that they may but ſting thoſe that anger them; ſo they, that they may ſatisfie their fury by reuenging a ſmall iniury are ready to receiue a greater, for they care not to defend themſelues ſo they may offend their enemy: nay they are deſirous to giue wounds, though it be thorow their owne bodies. And hence it is, that ſome painting anger haue put in either hand a ſword, as being fit to hurt another, but not to defend himſelfe.

But what ſhould I ſpeake of receiuing hurt by outward enemies, ſeeing the angry man when he hath no other foes to hurt him, doth with his owne hands offer violence vnto himſelfe? as is euident in their example who in their rage wil not ſtick to pull off the haire of their owne heads and beards, and to offer many other furious outrages againſt their owne perſons. So that the wiſe *Salomon* might well ſay, *That a man of much anger ſhall ſuffer puniſhment:* for if no man elſe will, he will puniſh himſelfe. And ſo much for the body.

Prou. 19. 19

§. *Sect.* 7. *The euils which anger bringeth to the ſoule.* 1. *It blindeth reaſon.*

But anger bringeth no leſſe euils to the ſoule. Firſt like a darke cloud it ouerſhadoweth and blindeth the light of reaſon, and for the time maketh men as though they were diſtraught of their wits. Whereof it is that anger is called *Breuis furor*, a ſhort madneſſe; becauſe it differs not from madneſſe, but in time. Sauing that herein it is farre worſe, in that he who is poſſeſſed with madneſſe is neceſſarily, will he, nill he, ſubiect to that fury: but this paſſion is entred into wittingly and willingly. Madneſſe is the euill of puniſhment, but anger the euill of ſinne alſo: madneſſe as it were thruſts reaſon from it imperiall throne; but anger abuſeth reaſon by forcing it with all violence to bee a ſlaue to paſſion.

And

And in this reſpect it may fitly be compared vnto a cruell tyrant, who hauing inuaded the gouernment of the common-wealth, doth ouerthrow counſell, law, and order, and ouerruleth all by force and fury: ſo anger hauing obtained ſoueraignty ouer the minde, taketh away all iudgement, counſell, and reaſon, and ouerſwaieth all by fooliſh affection and raging paſſion. And therefore *Salomon* ſaith well, that *anger reſteth in the boſome of fooles*; for either fooles it findeth them, or fooles it maketh them. The reaſon is apparant, becauſe anger maketh men raſh and vnaduiſed in their deliberations, and ſo their counſels and deſignes prooue imperfect and without life, like abortiue birthes which are borne before their time. Eccleſ. 7.11

Examples hereof wee haue in *Simeon* and *Leui*, who like madde men imbrued their hands in the bloud of many innocents to reuenge the iniury of one offender. In *Saul*, who for an imaginary fault of one man, put to death, man, woman and child, in the Citie of *Nob*; and not ſatisfied herewith, he raged alſo againſt the beaſts with more then beaſtly cruelty. Yea *Dauid* himſelfe being haunted with this furie, vowed the death, not onely of churliſh *Nabal*; but alſo of all his innocent family for his fault. *Examples.* Gen. 34.25 1. Sam. 22.19 1. Sam. 25. 13. 22

You ſee then that anger peruerteth iudgement, ouerthroweth counſell, and putteth out the eies of reaſon, making it the ſlaue of paſſion, fit to execute thoſe workes of darkeneſſe, in which rage imploieth it. Like vnto the Philiſtines, who hauing put out the eies of *Sampſon*, made him to grinde in their mill, and to doe their drudgery: So this raging paſſion, hauing put out the eyes of reaſon, makes it a fit inſtrument for his owne buſineſſe, that is, in plotting and deuiſing that reuenge which is pleaſing and acceptable vnto it. Whereby it euidently appeareth, that furious anger is a notable meanes which Satan vſeth to worke our deſtruction. For when once by rage he hath blinded the eye of reaſon, he can eaſilie leade vs into a gulfe of all wickedneſſe. In reſpect whereof, Satan is compared to a carion Crowe, which intending to make the carcaſe of ſome ſillie Lambe his greedie pray, doth firſt picke out the eyes, that it may Iudg. 16.21

not be able by flight to preuent a further miſchiefe; ſo he indeuoring to make a pray of our bodies and ſoules, doth firſt ſeeke to blind reaſon, which is the eye of the ſoule, with the fury of paſſion, that ſo not hauing iudgement to diſcerne his ſleights, nor wiſdome to auoide them, hee may the more eaſilie lead vs into the pit of perdition. Or he may be likened to a cunning fiſher-man, who troubleth the water that the fiſh may not deſcry his net: ſo Satan blindeth our reaſon with this turbulent affection, that we ſhould not diſcerne the ſinnes which like nets he hath laid to intangle vs, before we bee fallen into them. For anger caſting a miſt of perturbation before the ſight of reaſon, maketh men vnable to iudge of good or euill, right or wrong; and whereas reaſon in it owne nature iudgeth that which is right, anger maketh that ſeeme right which it iudgeth.

If therefore we auoide thoſe things moſt carefully which hurt the eyes; or if they be hurt, vſe ſuch medicines as are fit to cure them, becauſe the eye is the light and guide of the whole body: with how much more attentiue care ought we to auoide anger that blindeth reaſon, ſeeing it is the ſight and guide of the ſoule? which only eye of humane direction being put out, like *Polyphemus* we wander in the deſarts of ſin & wickedneſſe. If men abhorre drunkenneſſe (and that worthily) becauſe it maketh them differ from brute beaſts onely in ſhape of the body; why ſhould they not for the ſame cauſe hate this vice of anger, which like a burning ague doth ſo diſtemper and diſturbe the mind, that while the fit laſteth, it vttereth nothing but rauing?

§. *Sect.* 8. 2. *It inflameth the ſoule with the heat of fury.*

Secondly, as anger hurteth the ſoule by blinding reaſon, ſo alſo it doth macerate and vex it by inflaming it with furie; for what greater torment can be imagined, then to haue the minde diſtracted vpon the racke of rage? As therfore we would account him a madde man, who with his owne hands ſhould ſet his houſe on fire and conſume it: ſo alike mad is he to bee thought, who will ſet his ſoule on fire with the raging flames of anger, wherein it is not onely tormented in this life, but alſo (without repentance) in

in the life to come it ſhall bee tormented euerlaſtingly; becauſe vniuſt anger is murther in Gods ſight, as appeareth, Matth.5.22. and murtherers ſhall not inherite the kingdome of God, but haue their portion in the lake which burneth with fire and brimſtone, which is the ſecond death: Reuel.21.8. Matth.5.22. Reuel.21.8.

Seeing therefore anger inflicteth on the ſoule the wound of ſinne, and ſinne vnleſſe it be cured with the ſoueraigne ſalue of Chriſts merits, cauſeth death: let vs carefully arme our ſelues againſt the violence of this paſſion, and manfully repell this fiery dart, with the ſhield of faith. Yea let vs ſo ſtrongly curbe it in with the raines of reaſon, that no outward iniury pricke it forward to ſeeke vniuſt reuenge. For as we would condemne him of folly, who when a wrong were offred him by another, ſhould in reuenge wound his owne body: ſo more fooliſh is he to be eſteemed, who when another offereth him iniury doth in ſeeking cruell and vniuſt reuenge wound his ſoule with ſinne.

§. *Sect.*9. *The euils which anger bringeth to our neigbour.* 1. *It ouerthroweth al friendſhip.*

And ſo much for the euils which anger bringeth to a mans ſelfe. Now we are to intreate of the euils which it bringeth to our neighbour. Firſt it ouerthroweth that excellent and comfortable vertue to mankind, true friendſhip; for there was neuer any friendſhip ſo inuiolable, which anger (if it were admitted) hath not violated. And hence it is that wiſe *Salomon* counſelleth vs, not to make friendſhip with an angry man, becauſe he will be ſure to breake it: Prou.22.24. Well therefore may that ſpeech of *Iuno* to *Alecto* be applied to anger: Pro.22.24.

Virg. Aeneid. lib.7.

Tu potes vnanimes armare in prælia fratres,
atque odijs verſare domos:

Thou it is who canſt arme moſt louing brethren one againſt the other, and ouerthrow whole houſes and families with contentious diſcord.

§. *Sect.*10. *2. It prouoketh men to offer iniury.*

Secondly, it prouoketh to offer all indignities and wrongs to a mans neighbour; as alſo to reuenge the ſmalleſt iniuries without all proportion. For men incenſed with anger will wittingly and willingly reuenge thoſe iniuries, which haue vnwittingly and vnwillingly beene offered; for angry words

words they will giue blowes, for blowes wounds, and for wounds death. And therefore the Wiſeman ſaith; *That anger is cruell, and wrath is raging:* Prou. 27. 4. Yea it prouoketh men not onely to reuenge ſmall iniuries; but alſo no iniuries; for anger rageth euen againſt the innocents, and that oftentimes becauſe they are innocent, and but too vertuous, as the furious man imagineth. And this is euident in the example of *Cains* anger againſt *Abel*; *Sauls* againſt *Ionathan* and *Dauid*; *Nebuchadnezzars* againſt the three children; *Herods* againſt the innocents; the Scribes and Phariſes againſt Chriſt, as before I prooued.

Prou. 27. 4.

Anger moſt hurtfull to a mans owne family.

But as anger cauſeth men to be hurtfull to all others, ſo eſpecially to thoſe whom they ſhould moſt loue, cheriſh, and defend, that is, they who are of a mans owne familie: who becauſe they are neceſſarily conuerſant with them, are continually ſubiect, and euen expoſed to their fury and outrage: the wife to their bitter ſpeeches (if they doe not worſe, that is, like madde men beate their owne fleſh) the children to furious and vnreaſonable correction, the ſeruants not onely to reuiling ſpeeches, but alſo to cruell ſtripes and blowes: ſo that (as one ſaith well) we may know an angry man, if wee but looke in the faces of his ſeruants, namely, by their ſcarres and bruiſes.

Plutarch de cohib. ira.

§. *Sect.* 11. *The euils which anger bringeth to common-wealths.*

And ſo much for the priuate euils which accompany vniuſt anger. Now wee are to ſpeake of the publike. Vniuſt anger is the cauſe of all tumults and vproares, ſeditions and conſpiracies, maſſacres and bloudie wars, yea the ouerthrow and confuſion of all cities and common-wealths. It is the cauſe which inciteth the Magiſtrate againſt the ſubiect, and the ſubiect againſt the Magiſtrate, the Prince againſt the people, and the people againſt the Prince, kingdome againſt kingdome, and nation againſt nation: and that not onely vpon waighty cauſes, but alſo vpon trifling occaſions. For as to make a furious and vnquenchable flame, it is not materiall how ſmall the fire is that kindleth it, ſo the matter bee apt to receiue it wherein it is kindled, for one coale is enough to burne a whole citie, if it fall amongſt flaxe, and one ſparke if it light in tinder or gunpowder: ſo it mattereth

not

not how ſmall the cauſe is which inflameth anger, for if the minde which receiueth it be ſubiect to be inflamed, it is ſufficient to ſet on fire and conſume whole Kingdomes and Common-wealths, eſpecially if power be correſpondent to the violence of the affection.

Infinite examples might be brought to make this manifeſt: as of *Simeon* and *Leuie*, who in their anger put a whole Citie to the ſword, though their quarrell were but to one man. Of *Abimelech*, who in his fury deſtroied all the City of *Sichem*; of *Saul* deſtroying *Nob*; of *Haman* who being incenſed onely againſt *Mordecay*, laide a plot for the deſtruction of the whole nation of the Iewes. But I ſhall not need to ſtand vpon it, ſeeing not onely the booke of God, but alſo ancient hiſtories, yea euen our owne Chronicles and daily experience, doe make this but too euident. *Examples.* Gen. 34. Iudg. 9. 1. Sam. 22. Heſt. 3.

You ſee then the manifold euils which waite vpon this raging diſeaſe of the minde, vniuſt anger; for it is not onely a deadly impoſtume breaking out in our ſelues, but alſo an infectious and contagious plague, which deſtroieth whole peoples and common-wealths. With how great care therefore ſhould we vſe all good meanes and wholeſome remedies, to preuent or cure ſuch a dangerous diſeaſe?

CHAP. VII.

The remedies of vniuſt Anger.

THe remedies againſt anger are of two ſorts: firſt, thoſe which cure anger in our ſelues; ſecondly, thoſe which cure it in others; and they both are of two kindes: firſt, ſuch as preuent anger and preſerue vs from falling into it: ſecondly, ſuch as free vs from it after it hath taken place. For anger is a diſeaſe of the minde: as therefore wiſe Phyſitions thinke it the better and ſafer courſe to preſerue health and preuent ſicknelle, then to remooue the diſeaſe after it *§. Sect. 1.*

We muſt firſt ſeeke to preuent anger. Sen. epi. 119.

hath taken poſſeſſion of the body; ſo the beſt courſe in miniſtring ſpirituall Phiſick, is to preſerue the ſoule from vice, rather then to purge it away after it hath infected it; for *Vitia facilius repelluntur, quam expelluntur*, Vices are more eaſily kept from entrance, then thruſt out after they are entred: for as the common prouerbe is, there are but twelue points in the law, and poſſeſſion is as good as eleauen of them. If therefore anger haue gotten poſſeſſion, we ſhall hardly diſpoſſeſſe it: It is our ſoules mortall enemy; as therefore we firſt ſeeke to keepe the enemy from entring the frontires of our country, but if he be entred, as ſoone as we can to expell him: ſo we muſt firſt endeauour to repell anger by ſtopping the paſſages of our hearts, that it may haue no entrance, but if it haue taken place, quickly to expell and remoone it. For if we ſuffer it to fortifie it ſelfe, it will grow ſo ſtrong and violent, that we ſhall be vnable to diſlodge it. And as in a ſiege of a City the Citizens prouide all things neceſſary for their defence before the aſſault, that the enemy when he approcheth the walles, may not take them vnprouided; ſo if we will repell anger when it commeth, we are to fortifie and arme our ſelues againſt it before it comes: for if it take vs vnprouided, it will eaſily make entrance, and more eaſily ouercome vs.

Let vs therefore firſt of all endeuour to vſe all good means by which we may preuent anger: for if it haue once gotten hold of vs, it will eaſily plunge vs headlong into violence & fury, whereas we may with greater facility preuent the danger before we fall into it. For as experience teacheth vs, a man may eaſily containe himſelfe from running downe the hill, while he is on the toppe, but after he is entred into a full race, he cannot ſtay himſelfe before he commeth to the bottome: ſo it is more eaſie for any to abſtaine from running into anger, then to containe himſelfe when he is in the race, from falling head-long into the bottome of fury.

5. *Sect.* 2. *The meanes to preuent vniuſt anger.*

Let vs then ſee the meanes how to preuent anger: the firſt remedy is by taking away the cauſes thereof, for *ſublatâ cauſâ*

cauſa tollitur effectus; The cauſe being taken away the effect ceaſeth. *The cauſes thereof are to be remoued.*

The firſt cauſe of anger, is ſelfe-loue: if therefore we would not fall into anger, we muſt labour to baniſh ſelfe-loue, and to follow the rule of charity; *Loue our neighbours as our ſelues, and doe nothing vnto them, which we would not haue them doe vnto vs*. Before therefore we let the reines looſe vnto our anger, let vs ſet our ſelues in the place of him with whom we are angry, and conſider how we would deſire to be vſed if we had ſo offended, and in like manner are we to behaue our ſelues towards him. So ſhall we not aggrauate thoſe iniuries which are offered vs, and extenuate thoſe which we offer others, ſo ſhall we not haue our iudgement ouer-ballanced with an vnequall affection, ſo ſhall we not bee incenſed for ſuffering that, which wee haue often offered. 1. *Selfe-loue.*

The ſecond cauſe of anger is pride and hautineſſe of ſpirit: if therefore we would not fall into anger, we are to ſubdue pride, and labour for the contrary grace of humility. For they who would be meeke with our Sauiour Chriſt, muſt alſo learne of him the leſſon of true humility, Matth. 11. 29. *Learne of me, for I am meeke and lowly of heart*. If we would lay aſide that arrogant conceit which we haue of our ſelues, and the ouerweening opinion of our owne excellencies, if we would conſider with *Abraham* that we are but *duſt and aſhes*, Gen 18.17 and with *Dauid*, that we *are wormes and no men*; or if we Pſal.22.6 would in ſincerity of heart ſay with *Iob*, *Vnto corruption, thou art my father, and vnto the worme, thou art my mother, and my ſiſter*. If we would but remember that by our ſinnes committed againſt God and our neighbour, we haue deſerued not onely contumelies and wrongs, but alſo eternall death of body and ſoule; we would not ſo eaſily be prouoked to anger vpon euery trifling occaſion, nor thinke it any great diſparagement to endure leſſer iniuries, ſeeing we haue deſerued farre greater. §. *Self.* 3. 2. *Pride.* Mat. 11. 29 lob 17. 14

The third cauſe is Couetouſneſſe, which vice we muſt §. *Self.* 4. 3. *Couetouſnes.*

baniſh out of our hearts, if we would not be ouercome with vniuſt anger, ſo ſhall wee not gape after great preferments, nor expect much; and conſequently, we ſhall not be diſturbed with vnquietneſſe, nor incenſed with anger, when wee come ſhort of our hopes. So ſhall we not intermeddle with euery domeſticall trifle, but commit ſome thing to the care of Seruants, ſome thing to Children, and moſt of all to the Wife, who is a ioynt gouernour in this little commonwealth. And if any thing miſcarry vnder any of their hands, we will not ſo much looke to the meanes, as to the ſupreame cauſe, the prouidence of God, conſidering that if he build not the houſe, they labour in vaine that build it, if he bleſſe not their labours, they cannot proſper.

Pſal. 127. 1.

§. *Sect.* 5. 4. *Luxurious niceneſſe.*

The fourth cauſe is luxuriouſneſſe and curious niceneſſe; if therefore we would ſubdue anger, we muſt ſubdue this vice alſo, and labour to attaine vnto decent homelineſſe, the Nurſe of good hoſpitality, and the preſeruer of peace and quietneſſe; for if with our firſt parents *Adam* and *Eue*, we were clothed with skinnes, that is, with meane attyre, we would not be ſo eaſily prouoked to anger if a ſpot or wrinckle bee found vpon our garment; if with them we did feed vpon roots and hearbs, we would not eate with ſurfetted and cloyed appetites, and conſequently (our meates being ſauſed with hunger) our taſtes would not be ſo wantonly curious, that no ordinary cookery can pleaſe them. If with *Abraham* we dwelled in tents like Pilgrimes, we would not be ſo nice in decking our houſes, nor ſo angry for a copweb: If with *Iacob* we had the earth for our bed, a ſtone for our pillow, and the ſky for our Canopy, we would not be ſo much diſpleaſed for the hardneſſe of a fetherbed, or vneaſineſſe of a doune lodging: take away therefore luxurious niceneſſe, and you ſhall take away alſo the moſt common cauſe of vniuſt anger.

§. *Sect.* 6. 5. *Curioſity.*

The fifth cauſe of vniuſt anger, is vaine curioſity in deſiring to heare and ſee all things. If therefore we would auoid anger, we are to abandon this troubleſome companion, needleſſe

needleſſe curioſity. For many things will neither grieue nor hurt vs, if we neuer heare nor ſee them. Whereas he that buſily inquireth what is ſaid againſt him in euery company, he that liſteneth at euery doore, and vnder euery wall, he that rippeth vp ill words ſpoken againſt him in ſecret, doth both diſquiet himſelfe with anger, and make his owne faults more publike. *Antigonus* when he heard two of his ſubiects ſpeaking euill of him in the night neare his Tent, called vnto them, willing them to goe further off leaſt the king ſhould heare them. Whoſe example if we would follow, our anger would not ſo much vexe our ſelues, nor trouble others.

The ſixth cauſe is to haue open eares to euery tale-bearer, and credulous hearts to beleeue them. For it is the nature of men, to be moſt deſirous of hearing that which moſt diſpleaſeth them, *Et libēter credere quæ nuntiē audiunt*, willingly to beleeue thoſe things which they are moſt ſorry to heare. But if we would auoid vniuſt anger, we muſt auoide this vice alſo: *Multos abſoluemus ſi cæperimus antè indicare quam iraſci*, we ſhall acquit many, if we will not be angry before we iudge. Let vs not therefore ſuffer execution to goe before iudgement, but rather deferre our more ſeuere cenſure, till time haue reuealed the truth, conſidering that it is moſt vſuall with men to report vntruthes, ſome that they may deceiue thee; ſome becauſe they are deceiued themſelues; ſome becauſe they would ſet friends at variance; ſome in their accuſation will faine an iniury offered vs, that they may take occaſion to ſhew their ſorrow, becauſe it was offered; but ſcarce any of them will ſtand to that which they haue ſpoken. And therefore let vs not be angry before wee iudge, nor iudge before we heare both parties: for what iniuſtice is it to haue both eares open to an accuſation, and both ſhut to an excuſe? to proceed to ſentence of condemnation before we aske the party accuſed, what he can ſay for himſelfe? what greater wrong then to beleeue in ſecret, and to be angry openly?

§. *Sect.* 7. *6. Credulity.*

Senec. de ira. lib. 2. cap. 22

Senec. de ira. lib. 3. cap. 19

The laſt cauſe of vniuſt anger, is want of meditation concerning §. *Sect.* 8.

7. Want of meditation concerning humaine infirmities.

concerning humaine infirmities, either thoſe which are common to all mankinde, or thoſe which are more proper and peculiar to our ſelues. If therefore, we would be reſtrained from anger, we muſt often thinke of this contagious leproſie of originall ſinne, which hath ſo generally infected all the ſonnes of *Adam*, that there remaineth nothing in vs but pollution and filthineſſe. And then as one infected with the plague, is not offended with him that is ſubiect to the ſame infection: As the Lazar doth neither with ſcorne nor choller, but rather with pitie and compaſſion behold the ſores of his fellow: ſo the plague and ſore of ſinne which we ſee in another, will not make vs angry with the party which is infected and viſited, but rather in commiſeration and pitty to vſe all good meanes whereby he may be cured, if we conſider that this plague and ſore of ſinne is ſo vniuerſall that it hath infected all mankinde.

Plutarch de cohibend. ir.

When word was brought to *Anaxagoras* that his ſonne was dead, he was not much moued with the newes, becauſe (as he ſaid) he knew and had conſidered long before that his ſonne was mortall: ſo if we would conſider and meditate on humane frailty and infirmities, we ſhould not be ſo much vexed when they ſhew themſelues, becauſe they would not happen beyond our expectation. If he that hyreth a ſeruant, would thinke with himſelfe, that he hireth one who is not free from faults, if he that choſeth a friend would then conſider that he hath his wants and imperfections: If he that marrieth a wife would remember that he marrieth a woman, and therefore one ſubiect to infirmities: neither the ſmall faults of his ſeruants, nor imperfections of of his friends, nor infirmities of his wife would eaſily prouoke him to choller and fury, ſeeing he did not come ſhort of his reckoning.

Moreouer we are to meditate vpon our owne peculiar infirmities and wants, and before we are angry with another to enter into our ſelues, and to ſay with *Plato: Nunquid & ego talis?* haue not I alſo offended in this, or in that which

Plutarch de cohib. ir.

is

is wo rſe? am I cleare from offering the like iniuries or greater to my brethren? Alas no, but though I were, yet how often haue I prouoked God to anger by my ſinnes? for which great debt how can I craue pardon, if I cruelly exact euery trifle of my fellow ſeruant? Thus if we would ſpeake vnto our owne conſciences in the preſence of God, wee would not ſo eaſily be incited to anger and reuenge, ſeeing we our ſelues doe many things which need pardon, and our greater faults might ſerue to excuſe thoſe which are leſſe in others, if we would but looke vpon them: for no man without bluſhing could extreamely puniſh thoſe faults in his neighbour, for which he ſhall need to craue pardon himſelfe.

And ſo much concerning the firſt remedy of anger, which is by remouing the cauſes thereof.

CHAP. VIII.

The ſecond meanes to ſubdue anger, is to labour for patience.

THe ſecond meanes to ſubdue anger, is to labour for the the contrary vertue of patience and long ſuffering. And to this end we are firſt to conſider that nothing happeneth vnto vs without Gods all-ſeeing prouidence, who if we be his children will diſpoſe of euery thing for our good. Why therefore ſhould we vexe our ſelues with anger, ſeeing God will turne the iniuries of men into bleſſings? let vs rather when any wrong is offered vs, which we cannot by iuſt and lawfull meanes auoide, ſay with our Sauiour Chriſt, Ioh. 18. 11. *Should not I drinke of the cup which my father hath prouided for me?* ſhould I be angry with the cup becauſe the Phyſicke is bitter? or with the hand whereby it is conueied vnto me? My heauenly father correcteth me for my good and amendment, I will not therefore bee angry

5. *Sect.* 1. *All things happen by Gods owne prouidence.* Rom. 8. 28.

Ioh. 18. 11.

angry with the rod wherewith I am corrected, but rather looke to the hand which inflicteth the chaſtiſement, and I wil ſay with *Dauid*. Pſal. 139. 10: *I am dumbe and doe not open my mouth becauſe thou doeſt it*: Otherwiſe I ſhould commit as great folly as he who is angry with the ſtaffe wherewith he is beaten, and neuer regardeth the ſmiter, and ſhew my ſelfe as mad as the dogge, who looketh not to the caſter, but wreaketh his anger by bitting the ſtone.

Pſal.139.10

5. *Sect.* 2. *Our iniuries receiued leſſe then our ſinnes haue deſerued.*

Secondly, we are to conſider that the iniuries which we haue receiued, are much leſſe then by our ſinnes we haue deſerued; for they are but light, or if not light, yet momentary, but our ſinnes haue deſerued infinite and eternall puniſhments. If therefore the Lord vſe theſe earthly rods to correct our ſinnes, we are rather to admire his mercy then to be angry at ſo gentle chaſtizement; let vs therefore looke vpon our ſinnes and not vpon our puniſhment, and ſo ſhall we patiently beare the iniury offered, as ſent from God, becauſe in reſpect of him it is no iniury; and not as it is inflicted by man, and be ready to follow the example of *Dauid*, who when he was iniuriouſly abuſed by *Shemei*, was not prouoked by anger to take reuenge, becauſe he looked not vpon *Shemei*, as being but the inſtument, but vpon God who was the author. 2. Sam. 16. 10. 11.

1. Sam. 26. 10. 11.

5. *Sect.* 3. 3. *Meanes to meditate on Chriſts paſſion.*

The third meanes to ſubdue anger by arming vs with patience, is to call continually to remembrance the bitter paſſion and ſufferings of Chriſt for our ſinnes. For if we conſider how patiently he indured ſcoffes and reproaches, rayling and reuiling, buffeting and ſcourging, yea death itſelfe, and the anger of God more grieuous then death, not for any demerit of his, but for our ſakes; we may eaſily ſuffer ſuch ſmall iniuries as are offered vnto vs by men, at our Sauiour Chriſts requeſt, ſeeing we haue deſerued farre greater. As therefore thoſe which were ſtung with the fiery ſerpents, were healed if they did looke vp to the braſen ſerpent, which was erected to this end: ſo if this fiery ſerpent of vniuſt anger haue ſtung vs, and the burning poyſon thereof

Mat. 5. 39. Num. 21. 8.

thereof hath inflamed vs, let vs caſt the eyes of our ſoules vpon the true braſen ſerpent our Sauiour Chriſt, hanging vpon the croſſe, and ſuffering the wrath of God due to our ſinnes, and ſo the heate of our wrath and anger will ſoone be cured and cooled.

The fourth meanes to worke patience and repell anger, *Sect.* 4. is to conſider the neceſſity hereof, for if the loue of our bretheren be not of more force to reſtraine vs from reuenge, then anger to prouoke vs thereunto, we can haue no aſſurance that we are the Chrildren of God, 1. Iohn 3.10. *In this are the children of God knowne, and the children of the diuel, whoſoeuer doth not righteouſneſſe, is not of God, neither hee that loueth not his brother.* So Verſe 15. *Whoſoeuer hateth his brother is a man-ſlayer, and no man-ſlayer hath eternall life abiding in him.* 4. *The neceſſity of this duty.* 1. Ioh. 3.10, 15

But ſome will ſay, though I am raſhly angry, yet may I loue my brother. I anſwer with the Apoſtle. 1. Cor. 13.4.7. that loue both ſuffereth long and ſuffereth all things: and therefore they want this loue who will ſuffer nothing, and be prouoked euery minute; nay he ſaith expreſly in the fifth verſe, *that loue is not prouoked to anger*, that is, to raſh and vniuſt anger; and therefore they are deſtitute of loue who are ſo eaſily prouoked. 1. Cor. 13.4.7

Secondly, it is moſt neceſſary to ſubdue anger, becauſe while we remaine therein we can haue no aſſurance that our praiers are acceptably heard of God; neyther becauſe we pray ſo to be forgiuen as we forgiue, and therefore if we retaine our anger towards our brethren, we pray that God will retaine his towards vs; but alſo becauſe our Sauiour expreſly telleth vs, *That if wee doe not remit one their treſpaſſes, our heauenly Father will not forgiue vs our ſinnes.* Mat. 6.15. And that *with what meaſure we meete vnto others, it ſhall be meaſured vnto vs againe.* Mat. 7. 2. Let vs remember the parable of the ſeruant, who being forgiuen ten thouſand talents, and after exacting with all cruelty of his fellow ſeruant an hundred pence, was caſt into the priſon of vtter darkeneſſe. Mat. 6.15. Mat. 7.2 Matth. 18. 23

Matth. 18. 23 Mat. 18.23. Whereby thus much is vnderstood, that if we will not forgiue iniuries to our brethren, seeing the Lord hath forgiuen our infinite hainous sinnes, we shall be vsed like that mercilesse and cruell seruant. And therefore let vs

Eph.4.32 follow the counsell of the Apostle, Ephes. 4.32. *Be curteous one to another and tender hearted, freely forgiuing one another, euen as God for Christs sake freely forgaue you.* And so much for the necessity of this duty.

Sect. 5. The fifth meanes to arme vs with patience against the assaults of anger, is that we propound vnto our selues the examples of others: for the looking vpon greene colour is not more soueraigne for those who are troubled with inflamation of the eyes, then the beholding of the clemency and patience of others, is for those whose hearts are inflamed with anger. First therefore, let vs set before vs the example of God himselfe, who is *mercifull, gratious, and slow to anger*, as himselfe describeth himselfe, Exod. 34.6. And

The examples of patience in others.

Exod.34 6

Psal. 103.8.9 hereof the Prophet *Dauid* taught by often experience, and therefore he saith likewise, Psal. 103.8. *The Lord is full of compassion and mercy, slow to anger and of great kindnesse.* And as he is not easily prouoked to anger, so being prouoked his anger lasteth not long: for *he will not alway chide, nor keepe his anger for euer*, as it is verse 9. Nay no sooner can wee knock at the gate of his mercy, but he is ready to open, as

Matth. 7.7. he hath promised. Mat. 7.7. If therefore we would resemble our heauenly father, and so approue our selues to be his children, wee must learne to imitate his patience and long suffering.

Secondly, we are to propound vnto vs the example of our Sauiour Christ, the liuely character and expresse image of

Mat.11.29. his father, as he exhorteth vs, Mat. 11.29. *Learne of me for I am meeke and lowly of heart; and you shall finde rest to your*

1.Pet.2.22. *soules.* What this meekenesse was, Peter telleth vs. 1. Peter 2. 22. *Though he were free from sinne, and had no guile found in his mouth, yet when hee was reuiled, he reuiled not againe, and when he suffered he threatned not.* Though in respect of his

infinite

infinite power, he was able not onely to haue threatned, but also to haue vtterly destroied his enemies. If therefore Christ was so milde and patient, who was free from sinne, surely much more should we be (if it were possible) who by our sinnes haue deserued the greatest iniuries, yea, eternall death.

But if these examples be too high for our imitation, let vs cast the eyes of our minds vpon the patience and long suffering of our fellow brethren. As of *Abraham*, who when iust cause of offence was offered by *Lot* and his shepheards, was rather content to part from his right, then he would haue any discord and dissention. Gen. 13. & Of *Moses*, who then was ready to pray for the people, when they were ready to stone him, Exod. 17. 4. 11. Of *Dauid* who hauing reuenge in his owne hand, when he was prouoked by the outragious injuries of *Shemei*, did notwithstanding containe himselfe, 2. Sam. 16. 10. and of *Stephen*, who, when the stones flew about his eares, prayed for his enemies that threw them at him, Acts 7. 60.

Gen. 13. 8.

Exod. 17. 4. 11

2. Sam. 16. 10.

Acts 7. 60

Or if these examples will not moue vs to the loue of mildnesse and patience, let vs set before our eyes those men which are subiect to the fury of anger, and so shall we easily discerne in others what an ugly and brutish vice it is in our selues. One saith, that if an angry man would looke himselfe in a glasse in the middest of his fury, he would appeare so horrible in his owne sight, that it would be a notable meanes to worke an hatred in his heart, of so deformed a vice; but for as much as angry men will hardly bee brought to this while they continue in their rage, or if they could, they haue somewhat relented already, and so the coppy of their countenance is changed: or though it were not, the fury of their affection so clouds the iudgement of reason, that they thinke all things become them which they doe in their passion; Let vs therefore follow the example of the *Spartanes*, who would cause their children to looke vpon their *Helots* and slaues when they were drunken, that they might be

The example of others being in their fury.

Senec. lib. de ira, cap. 36

brought into detestatiō of so vggly a vice, when they beheld the beastlinesse thereof in others: So let vs set before our eyes other men, while they be in their fury, and consider how it deformeth the body, and disableth the minde, the lamentable tragedies which it acteth, and follies which it committeth; and the vggly deformity, ioyned with brutish folly, must needes moouc vs to hate so foule a vice.

Sect. 6.
6. To abstaine from multitude of businesse.

The sixt meane, is to abstaine from multitude of businesse, because not ouely the minde is distracted and disturbed therewith, and so made a fit Inne for anger to lodge in; but also because in such aboundance of businesse, some things of necessity will miscarry, & among such a multitude of Irons, some will burne, and so inflame the minde to anger.

Sect. 7.
7. To abstaine from contentious controuersies.
Seneca. lib. 3. de ira. cap. 8.

The seuenth meanes, is to auoide contentious controuersies; for *facilius est a certamine abstinere quam abducere*, howsoeuer it be very easie to abstaine from them before they are begunne, yet after a man is entred into them, he cannot easily giue them ouer. Because he thinketh that it will derogate from his wit and iudgement, if he be forced to yeeld though it be to a truth: and besides men naturally desire to bring others to be of their opinion, and therefore they will vse great earnestnesse to perswade, and oftentimes burst out into anger and fury, if they cannot obtaine their desire.

§. Sect. 8.
8. To auoyde the company of chollerick men
Prou. 22. 24

The eight meanes, to preuent anger, is to auoide the company of those who are angry and chollericke: because men will easily be infected with their contagion. And this *Salomon* teacheth vs. Pro. 22. 24. *Make no friendship with an angry man, neither goe with the furious man, least thou learne his waies, and receiue destruction to thy soule.* And also because they are likely to be prouoked by them, and to receiue the heat of their flame. For as one sticke of wood being set on fire, doth kindle that also which is next vnto it: So one man being inflamed with anger, inflameth them also who are neere about him, with his prouocations.

Sect. 9.
9. To bridle anger for a day

Lastly, those who finde themselues by nature prone to anger, are to labour, and as it were to vow with themselues, that

that they will containe their fury for one day, whatsoeuer occasion shall be offered, and after that another, and a third, and so by little and little they shall attaine vnto an habit of patience, and custome will alter nature.

Chap. IX.

The remedies to expell or bridle Anger.

And so much for those meanes and remedies, whereby we may preuent and repell anger, before we fall into it. Now in the next place I will set downe, how we are to behaue our selues after that anger hath made an entrance, and taken place in vs. And this the Apostle teacheth vs in the restraint: *Let not the Sunne goe downe on your wrath.* That is, if through infirmity we fall into vniust anger, yet continue not in it, but rather abandon this corrupt affection with all possible speed. So then our anger must not sleepe with vs, and after we awake, awake also; we must not vse it like our garments, lay it aside ouernight, with a purpose to take it againe the next day: but rather we are to put it off like the old man, with full resolution neuer againe to entertaine or assume it, or like some polluted ragges which are not worth the wearing. And this must we doe, not once or twise, but if euery day with the Sunne anger arise in our hearts, we are euery day to discharge and expell it, before the Sunne going downe. And as the night doth coole the heate which in the day time the Sunne hath made; so must it also quench the flames of anger kindled in our hearts. And not without great reason hee requireth that before night commeth we abandon anger, for otherwise we shal giue place to the diuels tentations, as he intimateth in the words following: for hauing exhorted vs not to let the Sun goe downe on our wrath, he presently addeth, *neither giue place to the Diuell.* Noting thereby that they who doe not

Sect. 1.

The danger of anger retained

onely entertaine anger in the day, but also lodge it in the night, doe thereby lay themselues open to the fiery darts of Sathan. *For he continually goeth about like a roaring Lyon, seeking whom he may deuoure.* And when he findeth such as haue retained anger euen in their beds, thinking them a fit pray, he approcheth and with his bellowes of fury he more inflameth the fire of anger, till it blazeth out into furious reuenge: he aggrauateth the iniury receiued, telling them that if they put vp such an indignity, they will expose themselues to the like, or for suffering this, loose all their credit and reputation, by incurring the note of cowardize. And so hauing wrought in their hearts a full resolution to take reuenge, in the next place he putteth into their heads the most fit meanes and opportunity of performing it with all rage and crueltie. And so often times it commeth to passe that when they arise, they put that in practise, which they haue deuised lying vpon their pillow.

1. Pet. 5. 8.

To preuent therefore so great an euill; if we cannot altogether repell anger, yet let vs soone expell it. For though at the first it be but a small sparke, yet if it be nourished it will quickly increase to a furious flame: As therefore when a house is newly set on fire, men labour earnestly, and with all speed to quench it, before it haue taken hold of the maine postes and great beames; otherwise it will be too late afterward, when it is increased to his full strength: so when our hearts are first set on fire with anger, we are presently to quench it with the water of the spirit, for after we are throughly enflamed, it will be too late to apply any remedy till the flame haue spent it selfe.

Obiection. But some will say, I fall into anger many times when I neuer meane it, and it hath ouercome me before I am aware; how therefore should I preuent that which I doe not foresee, or free my selfe from it, seeing it violently ouer-ruleth mee?

Answere. To the first I answere, that if we carefully watch ouer our selues, we shall easily perceiue when we are inclining to

to anger: for as there are many signes which goe before a storme, and many symptomes, which discouer diseases before wee fall into them: so we may easily discerne in our selues many notes and signes, of this tempestuous storme and raging feuer of the minde, Vniust Anger.

To the other I answere, that anger doth not presently as soone as it is entred into the heart ouer-rule vs, before it be growne to greater strength then it hath at the first, for as the greatest fire hath but a small beginning, and when it is but begun, is easily quenched: so the most furious anger attaineth not to his full strength at the first entrance, but by little and little increaseth like a flame, by taking hold of new matter. And therefore howsoeuer after it hath wholly inflamed a man, it is most hardly quenched, yet in the beginning thereof, it is easily suppressed.

But let vs see the meanes how we may subdue anger after it hath giuen the assault. The first meanes is by withdrawing the food from it, wherewith it is nourished: for as the greatest fire if new matter be not supplied will of it selfe goe out: so the most furious anger will soone be mitigated, if it be not continually nourished with a new supply of matter. *Sect. 3. The first meane to withdraw the food therof.*

The chiefe nourishment whereby anger is nourished and increased, is multiplying of words, for though the injury at the first be small, yet if either it be aggrauated by him that suffereth it, or defended by him that offereth it, it incenseth men to great anger. Well therefore in this respect may words be said to be but winde; for as nothing sooner then winde causeth a small sparke to burst out into a furious flame: so nothing sooner doth cause a small sparke of anger increase to a raging flame of reuenge, then the winde of words. We are not therefore to imagine with some, that we can disgorge our stomackes of anger by vomitting our spleene in bitter words; for they doe not only in their owne nature whet and sharpen our owne affections, but also prouoke the other, with whom we are offended to requite vs with *Multiplying of words the chief food of anger.*

with the like, and so to adde new matter to the old flame. As well therefore may we think to quench the fire with wood, as anger with words, for as wood is the nourishment of the fire, so words are the nourishment of anger. Let vs rather in our anger imitate the wise *Socrates*, who when he was most angry, vsed most modesty, mildnesse of speech, & lownesse of voice, and so withdrawing the nourishment from the fire of anger, it will soone of it selfe be extinguished.

Plutarch de cohib. irac.

Sect. 3. The second means to withdraw a mans selfe out of company.

The second meanes to subdue anger, is to get out of the company of others, especially of them who haue offended vs, according to the example of *Ionathan*, 1. Sam. 20. 34. who being iustly prouoked by his vniust and cruell father, rose from the table and departed, least by his fathers prouocations, he might haue done or said that which did not beseeme him: whose practise if we would imitate, we should not onely appease our anger by remouing out of our sight the obiect and cause thereof, & preuent further occasions of increasing it, but also couer our infirmities, which otherwise we should discouer by the violence of the passion.

1. Sam. 20. 34

As therefore they who are vexed with the falling sicknes, (if they cannot by their owne ordinary remedies preuent their fit) will go out of the company of others, that falling secretly, they may haue no witnesse of their deformitie: so they who are not able to curbe in their anger, with the reyne of reason, were best to withdraw themselues, and to keepe priuate, while their fit lasteth: that so they may hide the vglinesse of their vice, which being seene doth often moue their aduersaries to scorne and laughter, and their friends to sorrow and pitie. And this is made a note of a wise man by the wisest. *Prou. 12. 16. A foole in a day shall be knowne by his anger, but he that couereth his shame is wise.*

Prou. 12. 16

Sect. 4. The third meanes to restrain it for a while from bursting out into fury.

The third meanes to vanquish anger, is for a while to bridle and restraine it from bursting out into present reuenge. For if we resist it in the first encounter, we shall finde the strength thereof much weakened, and this the wise *Athenodorus* knew well: who being to depart from *Augustus*,

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was requested by him that hee would leaue behinde him some good instruction, for the well gouerning of his Empire: to whom he gaue this counsell, that he should do nothing in his anger, before he had numbred on his fingers the letters of the Greeke Alphabet. An example hereof we haue in *Socrates*, who finding his anger incensed against his seruant, deferred to take correction, saying: *I would beat thee if I were not angry.* And also in *Plato*, who being prouoked to anger by some notable fault committed by his seruant, tooke a cudgell into his hands, and held it ouer him a good space, as if he would haue stroken: and being asked of his friend *Speusippus*, what he meant by such kind of action. O (said he) *Exigo pœnas ab homine iracundo.* I take punishment of one who is angry: meaning of himselfe, by bridling his affection. If then the heathen could thus defer and curbe in their vnruly passions: who had onely the small glimpse of natures light, and heathen Philosophy to direct them; let vs be ashamed to come behind them, seeing we haue not onely that, but also the bright sunne-shine of the word of God to guide vs.

Plutarch in Apo. b.

Senec. de ira. lib. 1. cap. 15

Senec. de ira. lib. 3. cap. 12

And that we may the rather be moued to abstaine from sodaine and desperate resolutions when our anger is prouoked, let vs consider that we are in great danger to doe those things in a moment, which we shall repent our whole life; for *Ira brevis furor*, Anger is a short madnesse. That in such shortnesse of time we cannot rightly examine the circumstances of the matter, which in such cases are most materiall, whereas *veritatem dies aperit*, truth is the daughter of time, and will bring all to light. *Quicquid velis quale sit scire tempori trade. Nihil diligenter in fluctu cernitur.* Whatsoeuer thou wouldest be perfectly informed of, commit it to time, for nothing is throughly knowne on the sodaine. That it is a foule shame, first to be angry, and then to iudge, first to take punishment, and then to examine the cause; that is to say, whether hath offended, he that taketh punishment, or he on whom it is inflicted: whereas in processe of

time the truth will appeare, whether reuenge may be more iustly taken or omitted. And then if after due examination he inflict deserued punishment, it will be more effectuall for the reformation of the offender, when he seeth that it doth rather proceed from true iudgement, then from the spleene. As therefore *Phocion* said to the Athenians, when by hearing of *Alexanders* death, they were thereby moued to vse more vnbridled speeches, and insolent practises. *O yee Athenians if* Alexander *be dead to day, he will be dead to morrow also*; And therefore you may well deferre these courses, till ye be fully informed in the truth: so may I say to the angry man: doe not so hastily reuenge thy selfe on thy inferiours, for if it be a fault to day, it will be a fault to morrow also: and as one saith, *Potest pœna delata exigi, non potest exacta reuocari*; punishment delaied may be inflicted, but being inflicted it cannot be recalled. *Non peribit potestas ista si differetur. Sine id tempus ventat quo ipsi iubeamur.* Thy power to punish being deferred is not lost: let it therefore so long be delaied, till thy selfe may command the punishment to be inflicted, and not thy passion of anger.

Plutarch de cohib. ira c.

Senec. de ira. lib. 2. cap. 33

Senec. de ira. lib. 3. cap. 32

Sect. 5. The fourth meanes.

The fourth meanes to subdue anger is this: let the angry man thinke with himselfe whether he is purposed euer or neuer to lay aside his anger. If euer, how much better were it that he should leaue his anger, then that it should leaue him? that he should vanquish it, then that it should be ouercome of it selfe? that he should quench it with the water of the spirit, then that it should last vntill it burne out? for not only this but all other passions will in time tire themselues, and fall downe with their owne ruine. But if they purpose to liue in perpetuall enmity, let them consider that they nourish in themselues a Viper, which will fret out their owne bowels. For who receiueth more vexation, griefe, and disquietnesse by anger, then himselfe, who is subiect to the passion? and what doth sooner cut off the thread of life, then the sharpnesse of fretting griefe? Lastly, let him thinke with himself what good time he spendeth in a bad matter, which being

being so short and precious, should be more esteemed and better imploied; as in seeking to get friends, and not to lose them, being gotten, by vniust anger, in pacifying and reconciling enemies, rather then exasperating them by offering new iniuries; in performing the workes of charity and christianity, that so we may heare at the latter day that comfortable sentence: *Come yee blessed and inherit the kingdome prepared for you: for I was an hungred and you gaue me meat, &c.* Matth.25.34 rather then in acting the workes of the flesh, among which anger is numbred, Gal.5.20. which who so commit Gal.5.20 shall not inherit the kingdome of God, but shall heare that fearefull sentence, *Goe ye cursed into everlasting fire, which is prepared for the diuell and his angels.* Mat.25.41

Sect.6. *The last meanes feruent praier.*

The last and chiefe meanes both to keepe vs from falling into anger, and to subdue it after it hath taken hold of vs, is earnest and hearty praier vnto God, that he would vouchsafe vs the gracious assistance of his holy spirit, whereby our affections may be so ruled and sanctified, that they beeing freed from naturall corruption, may be made fit and seruiceable for the setting forth of his glory, the good of our brethren, and the furthering of our owne saluation. For it is only the water of the spirit, and the shield of faith, which is able to quench the fury of our passions; & praier is a chiefe meanes to obtaine these spirituall graces at Gods hands. Luk.11.13

CHAP. X.

The remedies to cure Anger in others.

Sect.1. *The first meanes is silence.*

AND so much for the remedies which serue to cure anger in our selues: now we are to speake of the remedies whereby we may cure it in others. The first meanes to mitigate anger in another, is to vse silence: for as the fire cannot long continue if the wood be taken from it, so anger cannot long indure, if words and crosse answeres be not

multiplied: whereas on the other side, crosse speeches and peruerse replies, make the chollericke man proceede from anger to rage, from folly to fury and madnesse. And this the Pro. 26.21. Wise man teacheth vs, Pro. 26.21. *As the coale maketh burning coales, & wood a fire, so the contentious man is apt to kindle strife.* So Chap. 30. and the last verse, Pro. 30.33 *As he that wringeth his nose causeth bloud to come out: so hee that forceth wrath bringeth forth strife.* By silent yeelding therefore thou maist easily abate anothers anger, whereas crosse answeres make it ragingly violent. For as the cannon shot loseth his force, if it light in soft earth or wooll, but dasheth the stony wall in peeces: so the violance of the most furious anger is abated when it is not resisted, but furiously rageth, where it findeth any opposition. And hence it is that *Plato* calleth anger, *Neruos animi, qui & intenderentur acerbitate, & laxarentur mansuetudine*: The nerues or sinewes of the minde, which are intended and made stiffe, with sharpnesse and bitternesse, but slacke and easie, with curtesie and gentlenesse. If therefore thou wouldest pacifie anothers wrath, follow Eccius. 8.4. the counsaile of *Iesus* the sonne of *Syrach*, Chap. 8.4. *Contend not with a man full of words, neither heape up wood on his fire.* Where he noteth, that as the wood increaseth the fire, so multiplying of words increaseth anger.

Sect. 2. The second meanes a soft answere.

But silence is not alwaies expedient, especially when men haue a iust cause, and an honest excuse: for oftentimes the angry man will imagine, that silence argueth contempt; as though they were silent because they scorned to returne an answere. And therefore the second remedy, namely a soft and milde answere, either excusing their fault by shewing their innocency, or in all humblenesse confessing it, and craning pardon, is more fit, phisicke to cure anger in some natures and dispositions. And this medicine the wise Phisition prescribeth vs, Pro. 15.1. *A soft answere putteth away wrath:* Pro. 15.1 *but grieuous words stir vp anger.* So Pro. 25.15. *A Prince is* Pro. 25.15 *pacified by sharing anger, and a soft tongue breaketh the bones,* or as it is in the originall, *a man of bone*, that is, such an one as

is moſt ſtiffe and obdurate. An example hereof we haue in *Abigaile*: who by her milde and diſcreet ſpeeches quickly appeaſed *Dauids* furious anger. 1. Sam. 25. 24.

As therefore Iron which is red hot, being dipped in cold water, preſently loſeth all his heat, and returneth to his naturall coldneſſe: ſo is the heat of the hotteſt anger ſoone mittigated with a cold and mild anſwere. Whereas on the other ſide, croſſe and vntoward ſpeeches, maketh the leaſt ſparke of anger flame out into fury: as we may ſee in the example of *Moſes*, who though he were the meekeſt man liuing on the earth, as it is Nom. 12. 3. yet by the contentious wrangling of the people, he was ſo prouoked to wrath, that he grieuouſly offended God, by ſpeaking vnaduiſedly with his lips, as may appeare by comparing the twentith chapter of Nomb. the 10. and 11. verſes, with the 106. Pſalm. the 32. and 33. verſes. As therefore if a man blow vpon a ſparke he maketh it increaſe to a flame, but if he ſpit vpon it he quencheth it, and both proceed out of the mouth: ſo he that yttereth croſſe anſweres, doth make the leaſt ſpark of anger become furious rage, whereas mild and ſoft anſweres do eaſily appeaſe it. Nom. 12. 3 Num. 20. 10. 11. Pſal. 106. 32. 33

Sect. 3. The third meanes diſcreet admonition.

The laſt meanes, is after his anger is ouerpaſt to giue him wholeſome counſaile and good admonitions, whereby he may be taught the great euils which follow anger. For as it is not fit to miniſter phiſicke to a ſicke patient, while he is in a fit of an ague, and therefore diſcreet Phiſitions rather make choiſe of their patients good day: ſo it is in vaine for a man to ſeeke the curing of anger by good counſaile, vnleſſe he ſtay till the fit be paſſed ouer, and the heat of anger ſomewhat aſſwaged. For a man cannot, nor will not hearken to another mans reaſons, while he is ſubiect to his owne paſſions. And as a man heareth nothing almoſt which is ſaid when his houſe is on fire, for the noiſe of the multitude, the crackling of the flame, and the perturbation of his own mind: ſo the violence of this affection, and fury of this paſſion, doth make a man while he is in a fit of rage, deafe to

all reason. And therefore they are to be admoniſhed when the fury hath ſomewhat ſpent it ſelfe, and the great euils of anger both in reſpect of their ſoules and bodies, their neighbors and friends, the Church and Common-wealth, are as it were in one view, to be preſented to their more ſober meditations.

Mildneſſe required in admoniſhing an angry man.

But they who admoniſh are to remember, that they vſe all mildeneſſe and diſcretion in their admonition, leaſt while they go about to preuent anger for the time to come, they preſently prouoke it. For if they be too auſtere and rough, in vſing too inſolent inuectiues and bitter reprehenſions, they doe not only commit themſelues a great abſurdity, while in reprouing anger they ſhew their own ſpleen, but alſo make their admonition altogether vnprofitable. Becauſe the angry man (if he ſee them ſo ſharp and ſeuere) will rather thinke how hee may defend his fault by aggrauating the iniuries which he hath receiued, then either confeſſe it, to ſuch a cynicke cenſurer, or labour to amend it. For as no man will ſuffer his wound to be ſearched by ſuch a chirurgion as hath a rough hand, and a hard heart, neither will any patient commit himſelfe to the cure of a froward and mercileſſe Phiſition; ſo no man can abide (and therefore much leſſe an angry man) to haue his gauled faultes too much rubbed, or the wounds and diſeaſes of his minde, healed and cured, with too ſharpe a corraſiue and lothſome potion of inſolent and bitter words. They therefore who will angerly reprooue anger, are no fit Phiſitions for them who are ſubiect to this paſſion. For to ſuch they will either hide and diſſemble their imperfections, rather fayning themſelues well, then they will diſcouer their diſeaſe to ſuch a crabbed Phiſition; or elſe they will iuſtifie and defend them as lawfull and neceſſary. And as the fearefull Snake, when he hath no meanes to flee away, will turne againe, and deſperately leape into the face of him that purſueth him: or as the timerous Stagge, when he can eſcape no longer by running, maketh a ſtand, turning cowardly

feare

feare into deſperate rage: So the angry man beeing ſo hardly purſued with ſharpe inuectiues and bitter reprehenſions, that he hath no euaſion of excuſe to couer his faulte nor hope of pity by confeſſing it, doth as it were fly into the face of the reprouer, by obiecting his greater faults, that they may ſerue to extenuate his which are leſſe. You (will he ſay) who ſo ſharpely reproue me for my choller, haue other faults as great as this, and therefore you may do well to cure your ſelfe before you become anothers Phiſition. Yea in this you would ſhew your ſelfe no more innocent, if you had the like occaſion to ſhew your anger. And howſoeuer you ſeeme in your conuerſation ſweet and harmeleſſe, yet he that ſhould taſte you would not find you free frō gaule, he that ſhould handle you ſomewhat roughly would ſoone perceiue by his owne ſmart that you haue a ſting, though you do not thruſt it out being not prouoked. In a word, the angry man will neuer cry *peccaui*, vnleſſe afterwards with ſome confidence he may adde *miſerere*; neither will he ſuffer his wounds to be cured by ſuch an one, who by his rough handling will more vexe him, then pleaſure him by the cure.

The concluſion

And ſo much for the remedies and medicines which we are to vſe for the curing of anger, either in our ſelues or others, which I would wiſh euery one who finde themſelues ſubiect to this vnruly paſſion, carefully to apply vnto themſelues: for as it will not benefit a ſicke man to reade his Phiſitions preſcript, or to carry the medicine in his pocket, vnleſſe he take and receiue it according to his direction: ſo will this Phiſike of the ſoule little auaile for the curing of anger, vnleſſe it be applied to the heart, and conſcience. But ſeeing we are not able ſo much as once to thinke a good thought, as of our ſelues, but it is God onely which worketh in vs both the will and the deede: let vs intreate the Lord who is the onely true Phiſition, that he will not only vouchſafe to annoint the blinde eies

2 Cor. 3. 5. Phil. 2. 13.

of

of our vnderstanding with the precious eye-salue of his holy Spirit, that we may see the deformities of this and all other disordered affections. And also that he will with the same spirit inable vs, to reforme and renew them; that their violence and fury beeing abated, and the corruption and filthinesse of them being purged, cleansed, and sanctified, they may become fit and seruiceable for the setting forth of his glory, the good of our brethren, and the furthering of our eternall saluation. Which grace he vouchsafe vnto vs, who died for vs, Iesus Christ the righteous, to whom with the father and the holy Ghost, be ascribed all honor and glory, principality, power and dominion, for euer and euer.

Amen.

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